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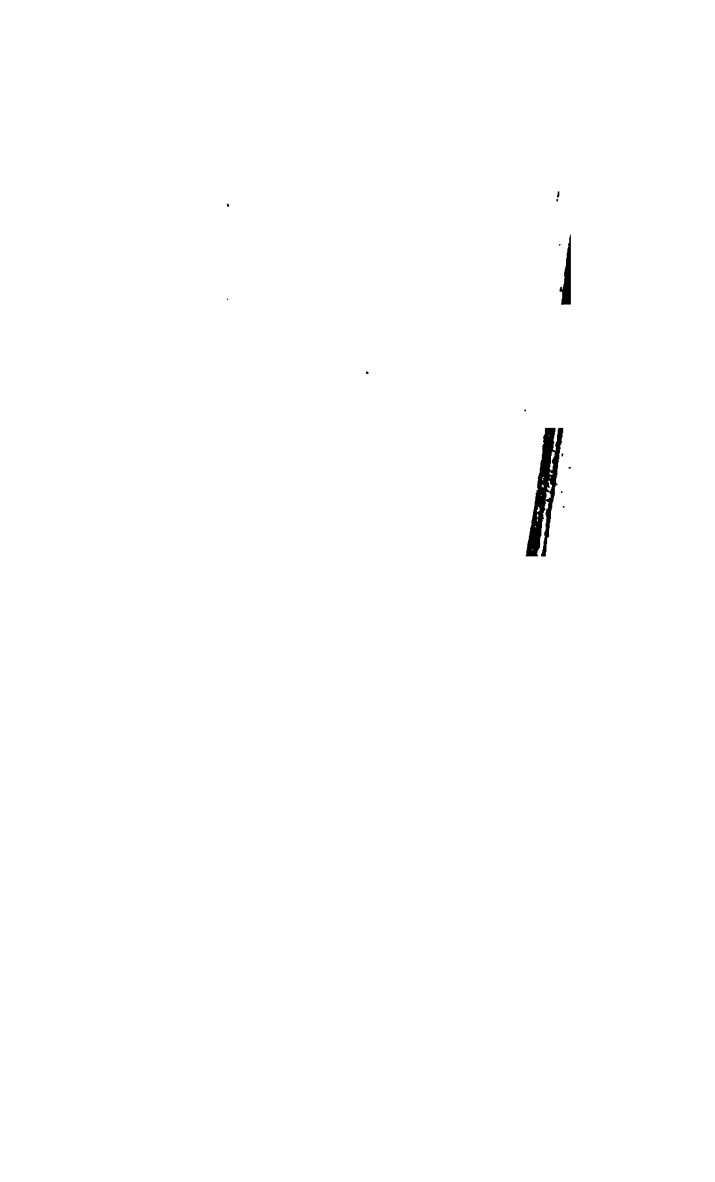

OR,

The Science of Mythematics.

'ED FROM THE ORIGINAL MYTHIC SYMBOLS.

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REFACE.

respectfully dedicated and pre-
ens of the United States. And
rs endowed with that principle
ed the glorious pages before us,
dopt and exercise the rules it
ver it rightfully gives to those
only *sure* guide through life,

which, with his interpretation, would have been a most sublime event, and then to have noted the progress down to the present time. But, I trust, there is sufficient to lay a broad foundation for some one else to build upon.

Twelve years of most incessant toil have been devoted to this unfinished work. During the first eight, it was pursued under the most trying, indescribable, and painful circumstances, in which time the Author felt so deeply the wrongs and sufferings of humanity, occasioned by the worship of a power, not from Heaven, but of the Devil, and applied himself so closely and vigorously to the task marked out for him, that he had four several attacks of sickness; but the dear one was sustained, by the kindness of an overruling Providence, to whose service he was consecrated.

The first seven lectures were for the fourth time revised by the Author, at the conclusion of which his spirit was quietly and gently taken home to those Great Powers from whom it proceeded, and with whom he is now reaping the reward of his earthly labors; therefore, the revision of the last fourteen devolved upon his wife, which

.....ıeart for the loss of my
ion, my guide, my counsellor, my all;
ur joint desire is effected, by the promotion
ress, truth and civilization, I shall have re-
sufficient compensation for my labors, by
g my husband, knowing that, through me,
d by a Higher Power, the grand object of
as been measurably attained. In laboring
esentation of this work to the public, we had
motives of emolument or fame, and in ac-
with his wishes, I give it a gratuitous
. Any one wishing a copy can obtain
g (postpaid) to JOHN A. BELL, Sassa-
ranville Co., N.C.

[E MYSTERIES OF ISIS.

OSIRIS.KAIISIS.
ORUS.KAIIRIS.
O. K.
⊕

lated from the original Mythic Symbols.]

INTRODUCTION.

teries of Isis were first

Hasta of this great republic, and likewise includes our language and name.

The term Hasta was applied in ancient times not only to the spear, on which the national symbols were elevated for the adoration and worship of the army and people, but it likewise comprehended the symbols themselves, which represented the presence and support of those unseen spiritual powers, who presided over the nation and government. These spiritual powers were held to be of two kinds: the one consisted of the immortal gods and goddesses, who were represented in the races of mankind, and presided over the affairs of individuals, nations, and empires, but were subject to the other higher and greater power, called the Fates, and described as three females, and represented on earth by only one woman, above the power of the gods and goddesses to discover or destroy; and that the power of these Fates was without limit, and could not be resisted. The existence of these two kinds of spiritual powers is supported by the authority of the Scriptures, and the irresistible is there represented as that of good and the other of evil. But the Hebrews formed an exception to other nations of antiquity, by their belief in only one God, a male person, without any female associates in power, who was above all other gods and even the Fates themselves; and al-

... modern times. The immortal
goddesses were revered by their votaries,
irce of their being, and although spirits,
to possess like passions with themselves.
ion, therefore, had its tutelary and pro-
ods and goddesses, to whom it paid the
onor and devotion, and its particular
tinguishing it from other nations; and
was revered as manifesting their pres-
power, but the interpretation of the
the Hasta was considered as known
Fates, who controlled the destiny of
n. Hence the Hasta came into exist-
cure and unknown means; and al-
of its symbols were occasionally
were continued in that form, without

afford a correct presage of their future and ultimate destiny. All ancient nations have passed away; but they have left the Mythology of the gods from whom they acknowledged they sprung, and whom they worshipped and revered, and the depraved characteristics of these spiritual powers existed in their votaries, and give the cause of their decline and disappearance. Yet the manifest characteristics of the different races and nations of the earth in general, are at present so little changed, that they may be safely considered as ruled by the same spiritual powers as in the times of ancient Mythology, and only the names of the deities of worship are disorganized or changed.

But since the crucifixion new spiritual powers are acknowledged; and according to the Scriptures a new and superior race of mankind, representing them, has been brought into existence. For we read of the first Adam of the earth, *earthy*, and of the second Adam, the Lord from Heaven; man created below the angels, and of man created above the angels, and crowned with glory and honor. The first Adam, and the first man, here mentioned, are those races of mankind representing the gods, and created by them, and partaking of the spiritual infirmities of the spiritual fountain from which they proceeded, and by which they *were ruled,* could form no permanent and happy

order of society or government. But the second Adam, the Lord from Heaven, man created above the angels, and crowned with glory and honor, was Jesus Christ himself; and a new race of mankind, finished in Him, and of which he is the Father and Example, and who are an incarnation from those Great Irresistible Powers, in ancient times called the Fates. This is confirmed by the plain and express words of Christ Himself, who said: I am from above; ye are from beneath; I am from my Father in Heaven; ye are from your father the Devil, and his lusts ye will do. And as this was addressed openly to Roman citizens, without exception, it consequently included the seventeen languages of that vast empire; and although He was crucified by them acting under the powers

tutions, so different from those of all other races and nations, are so congenial and instinctive in us all, as to manifest our descent from one common origin. And this origin together with our future destiny, like that of other nations, may be expected to be found in the symbols of our Hasta.

Other nations place the image of their monarch or sovereign on their coin, as the chief symbol of their Hasta; and the other symbols both of the coin and banner, designate the spiritual power from whom they originated, and by whose grace and favor he reigns, and to whose worship and service they are devoted.

But *our* Hasta represents the union of a large number of independent and sovereign States; each of which has a particular Hasta of its own, and it is, therefore, properly called the Grand Hasta; for all the sovereign States are united under it as one great family of nations under their common parent, and unlike all other nations, the chief symbol on our coin is that of a woman,* representing no earthly individual, and must, therefore, be that of he spiritual power from whom we originated, and y whose will and providence we are sustained and overned.

It has been said, that this female image was

... Roman origin; and, be-
ıe goddesses ever possessed the
but were always subject to the
ir superiors, and have been so
ir races of mankind. Nor had
hts of liberty in themselves, but
the Fates, who had one female
earth, whose liberty they could
No power less than the Fates,
rs could, therefore, give the en-
ty to any portion of mankind;
ıt when thus given, makes the
n representatives, and as such,
he power of the gods and their
Ancient Mythology states that
y Clotho, the youngest of the
ıe heavens, clothed in a robe
ng a diadem of twelve stars.

In these mysteries the woman presided, and they were placed above the mysteries of the gods, which strictly excluded all females; and the symbol Isis was represented as a woman closely veiled, and a dove brooding upon her head, with the legend: I am all that is, that was, and that will be, and no mortal has removed my veil; and notwithstanding their strenuous exertions, none of the representatives of the gods ever obtained the necessary endowments to enter the Mysteries of Isis, and be set free. And Christ, the king, was the next progress from Moses, the high-priest and lawgiver. After the crucifixion, this woman was seen in the heavens by John, the beloved disciple, and described as clothed with the sun, and the moon under her feet, and crowned with twelve stars, and being with child, travailed in birth, and pained to be delivered; and there was likewise seen in the heavens at the same time, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads, and the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born; and she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up to God and his throne. This woman, clothed with the sun, is crowned with the same number of stars as the one

... revelations, likewise
er with the ancient Egyptian Isis. Her
wned with twelve stars shows that she
ame in the twelve great heavenly con-
of the solar system; and her being
ith the sun, that she is the female equal
wo joint spiritual powers of different
le only as one, around which the earth
its elliptic orbit, and like other suns,
tars are children of Ether and Dies, or
ay, who, as Lachesis, the second per-
ates, has allotted to them their sphere

t red dragon, is Pluto, the Devil, the
ney, likewise represented in the in-
, who has conquered his two brothers,
Neptune, the king ...

and the mystery of the incarnation is explained b the symbol Isis in the following manner:

I—Is the woman clothed with the sun, an travailing in birth.

S—The great red dragon, who stood befo the woman to devour the child; an both the woman and the dragon we above the orbit of the moon, therefore, i the ethereal sphere.

I—The woman on earth, the representative o the woman clothed with the sun.

S—The representative of the red dragon i the infernal sphere.

But the dragon had no power over the *spir* born of the woman clothed with the sun, and i therefore, descended, and was quickened in th flesh, and born incarnate of the woman on earth and she brought forth a man child, the man fro Heaven, above the angels or gods, the Sovereig King, Master, and Lord, who was to rule a nations with a rod of iron; but being under th power of the dragon while in the flesh, the drago it him to death, when his spirit was caught up t rod and his throne, and the woman fled to th wilderness. To the great joy of Heaven, the dra gon, the Devil, was then cast down to the earth i *great wrath,* knowing that he could abide ther

[illegible] wings of a great eagle,
he might fly into the wilderness, where she
rished from the face of the serpent . . .
is *this woman!* who represents and is sup-
by the irresistible power of the woman
d with the sun, whose image is placed on our
as the great mother and sovereign of our
nd nation; and the pope, the vicegerent of
wer who persecuted her, has acknowledged,
rshipped her, as our Lady, the Mother of
nd proclaimed her immaculate conception;
the fulness of his power, binding against
has made her the patroness of this country
ple, and she is respected throughout the
y all his sanctified authorities as such.
man alone is our Grand Hasta, for all the
mbols of our coin and [illegible]

letters in the word LIBERTY, which she is about to receive from those Great Powers who rule above the stars of Heaven.

We look at symbols from the north; and this woman is bareheaded, and going to the west against the wind, and her hair is unbound, and floats in the breeze. We were then straitened in our western boundary, and she is hastening to remove it, for to the west, her family, which is a united family of sovereign states or nations, is to be increased. Turn over this coin towards the south, and it is seen that this woman has given back her wings to the eagle, and it stands poised on the ground, with outspread wings, ready to take his flight for her endowments. Two olive branches, with their stems crossing each other, and firmly tied together with a fillet, under the place on which the eagle stands, forms a horizontal circle, nearly meeting at the top, but too small for the eagle, and his wings extend them on each side, and around them, from east to west, is the legend in thrice seven capital letters, *United States of America.* In Mythology, the eagle brought to Jupiter, the god of popularity and the king, and father of gods and men, the thunderbolts of his power, and perched above his sceptre; it was, therefore, the messenger to him from the Fates, *whose commands* he could not resist.

...g to the west against the
has around her the same stars, and the
LIBERTY over her head; but she appears
a portion of her dress is seen below her
around her breast, and the ribbon or
bound together the two olive branches,
rse of the first coin is now tied in a bow
of her hair, and floats in the breeze.
ond coin remain, and place one of the
ge under it. The features and entire
of the woman on this coin is wholly
n that on the two previous ones, which
rial; for although the Fates or Ethe-
are different in person, they are the
it, and a symbol of any one of them
e power of the whole; and, as they
m and power with...

that the eagle has brought a glory from Heaven and placed on her head, and bound it on with th fillet that tied together the two olive branches, an afterwards appeared in the back of her hair, s that she is now crowned with glory from Heaver and this glory is bound upon her head, with th diadem of liberty from heaven. She has likewis received thirteen stars of honor, the number c Christ the Master at the head of his disciples, an the number of independent sovereignties who fir formed her family; and, as these stars are equ one with another, they equally partake of thos heavenly gifts only through her. She has receive ten arrows, making her the tenth muse, the dec mal, the perfection of number, harmony and scienc Turn over the third coin, and it will be seen th the eagle still retains the shield, the sealed hear the top of which is blue, the color of the heaven surmounting thirteen vertical stripes alternately re and white. The eagle still retains three of th thirteen arrows in his left claw, and they are poin ed to the east, and he has the olive branch in h right claw, pointing to the west, and he has l fall from his beak the scroll E Pluribus Unum thirteen letters, which, in this case, means, Fro the nations of the earth one is selected to ru them, and the scroll is between the beak of th eagle and the circular legend—*United States o*

...ved from the east,
... the face of the woman, to the opposite
1 the west, and on the reverse, the scroll
ibus Unum, the rod of dominion over all
, has entirely disappeared. Turn back this
at first, and place one of the fifth coinage
it, and the entire form of this woman is seen
on a rock, ready to spring forward to the
ut she is looking intently to the east; she
the angel of the sepulchre, and her le-
s the third morning began to dawn, an an-
ended, with a countenance as lightning and
bright as the light, and rolled away the
the sepulchre, and sat upon it, and the
the sepulchre did tremble, and became
en; and in honor of Him who sleepeth in
hre, she has taken the ...

ner gives liberty only to her descendants on
ı symbolled on the shield, and her bare right
is supported by the seven stars of honor, and
seven thunders of power from heaven sym-
ɔd above it, and this sealed heart characterizes
ɜtone of the sepulchre against which it is held,
upper part blue or jasper, on sardine in verti-
ɜtripes of red and white, the incarnation of the
ɔ spirit from heaven; and this is the jasper and
line stone described in the Scriptures as seen on
throne in the Heavens.

Place a Mexican silver coin on the west, and it
een that a brightness in the east causes the
low of this crown of glory on her rod of domin-
to blot out the evening star of Mexico on the
t. Turn over this Mexican coin to the west,
on the reverse, under the legend, Republica
ɪicana, there is an eagle with outspread wings,
ıding on a cactus, tearing a serpent with his
ɪns and beak, which is the popular power, de-
ɣying a serpent people; and the two olive
nches firmly tied together, which appeared on
first coin, have cut off the eagle, the bramble,
l the serpent from the face of the earth. On the
erse of our five and ten cent pieces, there is only
two olive branches tied together as on our first
ɲ, and no eagle or other symbol; and during
administration of our tenth President by a suc-

...spond with the thirty-two
ric rays of the Mexican star, and therefore
ot make the conquest permanent. But
e held possession of that city, a great light
sed above our National Capitol, and after-
removed when our forces were withdrawn;
retained the symbol of power, *Anahuac*,
beside the waters of the Atlantic and the
the power of the two-edged sword, to ex-
two olive branches, united in us, to the
d, from the east to the west, at the same

is the Grand Hasta has done for us as her
family of nations, and she has ushered in
when the wilderness blossoms as the rose,
on is born to her in a day; but we do
her as she is. She ...

same, and that it is sufficient, that she is a woman. But all among us are not of us, and those who are not of us cannot see her as she is. But she is manifestly a spirit of great power from Heaven, the Ethereal sphere, where all is order and harmony; and the shield she holds with the vertical sardine stripes, resting on the ground, surmounted with blue, shows that she has a race among us of this description; that is, of the immaculate conception, the carnation race whose females blend the rose and the lily in their complexion; and she gives the endowments of liberty and the sealed heart, only to them, which puts her laws in their hearts, and writes them in their minds, and places them under the immediate government of the powers of Heaven. As to the other races of mankind, they are still the representatives of the gods, incapable of liberty and self-government, and are placed under masters and lords, who will rule them in peace and justice, a blessing they never have received, and are not capable of receiving in any other way. Turn over this fifth coin, and the scroll E Pluribus Unum, brought from Heaven in the beak of the eagle, on the second coin, and seen on the third coin, above the legend United States of America, but not on the fourth coin, is now the rod of dominion crowned with glory in the hands of the Grand Hasta. The *sealed heart*, likewise brought from Heaven by the

... the sepulchre, is her own,
's that she received her origin immediate-
im who was crucified.
he sealed heart on the eagle is the same
the Grand Hasta, but from an opposite
and is therefore of different sex; yet
manifestly joined together on the same
:h gives this a twofold meaning: in the
the bride of the Lamb, and in the other,
daughter, and first in descent from Him
ucified—anxiously waiting the coming
:r, in his power and great glory, when
will be made known, and his seed
nized and established in their rightful
t is expressly declared in the Scrip-
e testimony of Jesus is the spirit

which forms the perfect organization of the family, the society and government, so as to suppress all evil, is about to take place among us, and this will make the performance of all the other miracles easy, for it places under the scourge, and under-foot, the money-changers, the priesthood and their procurers—the sellers of doves, whom Christ scourged, and cast out of the temple of stone, and builds up His temple, not made with hands, in the heart of man, garnished with all the pure and innocent affections, and lighted with a glory of ever-increasing brightness. According to the mythology of the gods, they were incapable of uniting any two persons of one sex, much less, two persons of different sexes, and therefore could never form a united and happy family or government, all the races of mankind representing them partook of this infirmity.

The man was always the lord and master, the woman the help or slave, and there was no stronger bond of union between them than a temporary and reacting passion, and from the condition of the mother, the children were never born free, but all were alike slaves without a master, and every family and government was nothing more than a house divided against itself.

Hence the necessity for the incarnation of a *new race* of mankind, representing higher and

...ers or Fates,
... and harmony, they must possess
perior powers, and be enabled to
exes, and form the family and gov-
entire suppression of evil, and in-
of good, under the immediate pow-
they proceeded and are sustained.
of Ethereal origin, has been shown
of the incarnation; and our States
represented by stars. But each
d of separate and distinct families,
esenting it; and this star has six
posed of two equilateral triangles
nd formed by the square and
each other, as in the symbols of
a line drawn across the points
square.

actions and circumscribe their desires, and are therefore severally above the power of the three gods, and to their race only is it given by their union or marriage to receive a new birth to the higher existence of perfect man, male and female, and form the family represented by the six-pointed star, in which the six family relations, of husband and wife, father and mother, son and daughter, all unite in one decorous and brilliant principle, like an orb of the Heavens. Any number of families organized in this manner, can be harmoniously united, so as to cover any particular territory of sufficient extent to constitute an independent and sovereign State, regulating their own internal affairs as best suits themselves in their particular locality and climate; and this State so constituted, is a star of the Grand Hasta.

At the same time, it is so formed as to unite in equal harmony, others on every sid, organized by the same rule, and on the same principle, with their internal institutions in like manner adapted to their particular localities; and none of these States place restraint upon any family or individuals, but leave them at liberty to change their residence from one State to another, as suits their inclination or convenience, and be received as equals wherever they abide. But no State, or *number of States*, can set themselves up to impose

...ganization; for, although
differs from another, like the stars of the
like them each must be content with its
'e, counting it sufficient, that all are alike
en of the Grand Hasta, and the equal
er crown. Such is the marriage of the
.ioned in the Scriptures; and it places
, as servants, the gods and their discord-
entatives in mankind; who, from their
origin, are incapable of ever being ad-
› their organization as equals; and if
t restrained or cherished in this man-
ants, they must run their course of dis-
rime, to their own hurt, and that of
they are cut off by an unseen power,
ıg can resist.

few years past this gal...

event, when He, whose right it is, will reign, and the sun of righteousness arise with healing under its wings, and the tree of life overshadow the land and its leaves heal the nations.

Our last coin is the three cent piece, which is not of standard silver, and shows our present adulterated state, and that we are to pass through a purifying process, to complete our organization, and raise us to our proper standard.

The upper side of this coin is denoted by thirteen six-pointed stars, at equal distances, near its external rim. Within this circle of stars is a serpent, bent in the form of the letter C, with three ones in alphabetical numerals, safely secured within its grasp. It likewise resembles a sickle, with its handle and point bent inward to secure what it has gathered, so as to prevent its escape. This symbol is in the Scriptures the sharp sickle, thrust down from the bright cloud or glory already described, as lately seen behind the eagle on the fifth coin, to reap the harvest of the earth, and separate the tares, that the wheat may be bound up in bundles and preserved. But in Mythology, it is old Celum the servant who first rebelled against his master, and was emasculated and driven from the earth by his son Satan, and returned home and made his submission to his master. But his son *Satan, who* succeeded him as god of the earth, in

...ist, or devil—who divided his do-
d made Satan their father, *Saturn*, the
their support, and have ever since fol-
over the earth, and wherever he builds
by beneficial labor and feeble justice,
ded by his son Jupiter, who is sup-
Neptune, and he in his turn by Pluto,
es and destroys them; and such has
tory of every nation that has existed
ne to the present.

servant Celum, by the command of
as now gathered these tares of earth
his destroying clutch, and leaves the
famished representatives of Satan un-
ho will rule them in justice, reward
th plenty, and cherish them in kind-

pass upward in the three grades of life, from the infant to the youth, and the adult, when their marriage is represented in the rhomb, and they then become the six-pointed star immediately above it; and it is thus, that the good seed sown in the earth springeth up, unchoked by tares, and yields its increase unto the Heavens, and there is nothing to hurt or destroy.

Upon all our coins, previous to the three-cent piece, the Grand Hasta has been represented as a woman with the stars on each side of her, like a mother in the midst of her children. But, in the present instance, the thirteen stars are placed at equal distances entirely around the coin, and within them are only the symbols already described. But her disappearance from their midst, is explained by the following passage from Scripture: "And, behold! a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud—Thrust in thy sickle and reap, for the time has come for thee to reap; and he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped."

Turn over this coin, on the reverse is a large six-pointed star, the symbol of the Grand Hasta *and her husband*, sealed in one heart and one mind,

..., United States of America.
ars are therefore cast down to be
aled, and for this purpose, no hos-
ny of the four quarters of the earth
low upon us, but we are in a state
e, both on the land and sea; and
ates are thus sealed, and take their
ir common and joint parents, our
be established under their great
ices.

our banner becomes the subject
Already it floats on every breeze,
ted by the nations of the earth.
is banner is from east to west,
ress of light; and it covers so
territory, that the sun never

ed with the jasper or blue, and receives the higher elevation of six-pointed stars; and this has been so from the time the banner was first given; for the bounds were then set, that thus far should the North fall off from the South, but no farther. Hence, we have at present a divided confederacy, and a divided banner; and this division is wholly on account of holding the inferior races as servants or slaves. And to explain this more clearly, it is necessary to refer back to the principles on which we commenced our national existence; at the same time premising, that all this controversy, as shown by the symbol of our banner, was from Heaven, for our edification, to lead us the sooner to a knowledge of ourselves, and from what spirit we are.

Previous to the time of our Union, all the States alike had among them inferior races, admitted incapable of self-government, and therefore rightfully held as servants or slaves, in which case the master was responsible for their moral training and comfortable support, and the proceeds of their labor went to elevate and improve the condition of the master, and gave back a proportionate progress to that of the slaves, which the latter could receive in no other way. That this institution was from Heaven, and is our unquestionable duty, has been already sufficiently shown, and it constitutes our individual sovereignty and mastership, and from

tne thirteen States first united, it was as
ependent, and equal people, of sovereigns
rs, rightfully entitled to self-government,
vern inferior races as servants or slaves,
held all races their inferiors who submit-
governed by monarchs or kings, and
d they appealed to Heaven, did battle,
'owers of Heaven sustained them, and
prospered them above all other nations.
revolution! a great earthquake! which
he hills and mountains of dominion,
gods, removed them from their places,
hed a new and superior race from
se right it was to rule their represent-
kind.
orthern portion of thi-

cup of her abominations. He is likewise the lion rampant on their shield, the roaring lion of the Scriptures, who walketh to and fro over the earth, and up and down in it, seeking whom he may devour! The god dollar or capital, the most depraved and powerful of all the gods, the hardened and brutal god of destruction—Jupiter. and Neptune, the king and priest, reign their day, and each admit their brother Pluto as companion, and for his benefit establish and sanctify interest on money, forbidden by the laws of Confucius and Mahomet, Moses and Christ, when he incorporates his servants as stockholders, and takes his seat in the bank, as lord paramount of the gods of the throne and the altar. He then lets loose upon the people all the dark iniquities of finance, which no volumes can describe, nor can human prudence guard against their destructive complicity. No man can buy or sell without the mark of the beast, which eats up his substance, takes away the fruits of his labor, and rewards honest industry with beggary and starvation. The poor who die of want, are these Lazarus, worn out with honest and unrequited toil, to support the idle and profligate Dives—the rich to fare sumptuously every day in purple and fine linen, and fill the streets with starving beggars, and harlots. Such *was* the condition of Jerusalem, when Christ publicly declared to their

...selves more vile and
their victims, and the publicans and
ld go into heaven before them.
re destructive intent, the dragon has
his waters against us, and prevailed,
sed the very State,* which was the first
e our revolution, to be the first to repu-
ndividual sovereignty and mastership
erior races, and at length to glory in
selves as the equals of the black and
als, their fathers, under the guidance
bought and sold into a civilizing
the dragon has so strengthened
s and example by his waters from
e northern section of our confede-
helmed by this delusion, as to con-
brethren of the South, to make
heir birthright and sovereign mas-
...raven—reject the C...

of vice and crime—the fruit of his government—to mix among them as equals, control their institutions—and if they cannot destroy the whole confederacy, to insure that of one half, by preventing this portion of the people from forsaking their delusion, and returning to the principles of their *honored* fathers. And the very sight and appearance of these revolting immigrants, sufficiently demonstrate what they themselves must soon be, unless they cease their contention, join with the South, and retrace their steps.

In like manner as the command of Christ secured to Cæsar the coin bearing his image and superscription, do the Powers of Heaven secure our coin to the Grand Hasta, who is liberty itself; and Pluto, the dragon, with all his heads and horns, cannot take it from her, and lock it up in banks, and circulate in its stead, the mark of the accursed beast, to plague the people, and make them submit to his power and worship, like other nations from the beginning; for when he enthroned himself in our National bank, at the appointed time, the E Pluribus Unum, the rod of dominion and bond of union to the chosen and sovereign people, which was seen descending from Heaven on our third coin (but was wholly lost on the fourth); but our Grand Hasta received it for us as her right, and inflicted a wound on the head of the dragon

...men took her
...gel of the sepulchre. And in like
she cast him out of every State gov-
ore she seals it as her own. Who
n count over his bank profits, obtained
d interest, collected with rigid and
imony, and then pray to Christ, our
give him his debts, as he forgives his
in no other way *can* he pray to be

mbol of the Grand Hasta is that of
d shows the high estimation and
bestows upon our particular race
Her symbol is placed upon our
hat she is above all price, and that
used only to benefit and advance
s the means of obtaining a true
ir banner is her appropriate dress,
lescent from the great M...

the inferior races of mankind can be saved from the terrible destruction of Pluto, live in peace, and receive under her elevation and progress without end.

Foreigners, who have travelled the world over, acknowledge her the fairest, the most highly gifted, and, every way, the most deserving of all females on earth. In our social intercourse we instinctively give her the chief seats and highest honor, and place her before ourselves; for all the power of our banner is from her, and she bestows it upon us; and when the gods themselves see the ethereal honors and stripes of Him they afflicted and crucified, borne against them by a band of sovereigns, loving not their lives unto death, they are seized with terror and dismay, and we obtain the victory, only in honor of our Father, their Master.

We are a people, collected together from everywhere in general, and nowhere in particular, and our language partakes of all other languages, ancient and modern, and is peculiarly our own, and has its Shibboleth, so that none but ourselves can feign to pronounce it rightly, and one not born of us is easily known by his speech. Ever since the last confusion of languages, at the time of the crucifixion, our language has been forming, and *was perfected* in us, since the revolution; still, like

...words inexhaustible
that purpose. It is improperly called
language; for England, as a separate
eased to exist, and been swallowed up
ire of Great Britain, and its language
plete. The spelling book, grammar,
ry, of our citizens, has become the
only in England itself, but throughout
mpire, and wherever the language is
late British writers cannot find the
erms they use, in the English dic-
h is conclusive proof that this lan-
perly and rightfully our own; and
ak and write it must revert to us for
rd, and the source of its dominion.
nown throughout the world, by the
:ees, which, without our wishes

admit his sovereignty, and are not founded on the free consent of the people.

This name was first given to the people of the New England States, as a taunt or reproach, before the revolution; but upon the commencement of that event, it was applied indiscriminately to the whole of the thirteen States, and has since been used by nations abroad, as the distinguishing appellation of our citizens, and from a cant term, it has become a title of honor, which can be obtained only as a birthright. No origin or definition has been given to the name, which does not rest wholly upon supposition, or conjecture; and like the symbols of our coin and banner, it is, therefore, given us from Heaven.

A name, recognized as Yankee, from its pronunciation, and spelt Yanghei, is found in the old Persian language, and means the inhabitant of the New World. With like orthography and meaning, it is likewise found in the language of the Turks, Chinese, and Mongols, and other eastern nations, and was in use before the New World was discovered, and is, therefore, the new name given us of old.

But the true definition of the word Yankee, is given by mythic problem, from the crucifixion, by using the letters of our alphabet, in conjunction

...ivided into two parts,
he old, and the new dispensation. The
ensation is represented by three initials,
and included the law and the prophets,
re in force until John, represented by
the high priest, commenced the new dis-
n by the baptism of water unto repentance,
tized and pointed out Jesus Christ as his
, represented by the Greek initials I X, on
testified that the dove, consequently the
is, descended, and remained; and he was
vershadowed by a bright cloud, and a
the midst of the cloud proclaimed, this
ved son. But I A N was beheaded,
as crucified between two thieves, repre-
Γ, T, the one on the right hand, the
a left; but I X was

whom Christ had cast out seven devils, that is, purified from all sin, and endowed with the seven virtues in their stead, and made her his own special representative, and his only child and daughter; she cannot be represented as M M, for she was no mother nor wife, but a young maiden, without sin, and above temptation, and inherited the royal dignity and power of her Father, and was, therefore, the queen of the world, and the child of the skies; an Eve, the beginning of a new race of mankind from Heaven, the Ethereal Powers, or Fates, and, therefore, represented by E E, Eve Ethereal. With these three females, there stood by the cross of Christ, the young man John, his beloved disciple. John was the second son of Zebedee, or John, the son of Zachariah, the hereditary descendant of Aaron, and rightful high priest of the Jews; and his two sons, James and John, became the disciples of Christ; and the latter was at all times distinguished as the disciple whom Jesus loved; and this was the only disciple who remained with Christ, with all his trials, and with the three females he stood by his cross. He could not be represented by I A N, for this would make him the same as the first John; and the second John, expressed by I, A, Λ, N, from Scripture analogy, makes Jonathan our national patronymic, but confounds him with the victorious and affectionate

, and by ex-
, in the name distinguishing him
ond John, he is represented as YAN,
him the particular distinction of the son
h priest, John, the beloved disciple, who
ie cross of Christ with the three Marys.
hese definitions, the problem is stated

I A M
I A N
I X
T K T
M M
Y A N K E E

Christ on the cross married John

his beloved disciple, and Mary the Magnificent, the Ethereal Eve, his own special representative and daughter, who was afterward described and known in the Scriptures, as the Elect Lady and her children, and established his seed in them, and they were to be dispersed abroad among all nations; but as the representatives of the Fates, they could not be discovered or destroyed. But in the fulness of time they were to be gathered together in the uttermost parts of the earth, the New World given them for a possession, under new and peculiar institutions; and a new name given them, and when the new dispensation, the baptism unto repentance, instituted by the high priest, John, had endured its appointed time, it should be succeeded by the reign of Christ, in his seed, under his institutions; and in their new and appropriate language, and with dominion and progress without end; that the time set for this latter dominion to be established, is expressed by the numerals M M, two thousand years, or two mythic days, of a thousand years for a day, from the time of the crucifixion, as expressed in the above symbol; and this time, according to the words of Christ, is hastened, or no flesh could be saved.

But the third day is so near at hand, that it begins to dawn upon us; and the foregoing sym-

ɾɛ obey. ... whose com-

LECTURE I.

SCIENCE OF MYTHEMATICS.

We cannot comprehend the spirit within
much less those Great Spirits who create, sust
and govern not only us, but the whole spiri
and material world. Yet we can use certain gi
names or symbols, to represent them; and by tl
arrangement and interpretation, obtain not ind
the *Truth*, whose beauty, brightness, and gl
we could not bear, but the highest correspondeı
or images of truth, the mind is capable of rec
ing.

This opens to us a new science, which is pı
erly called the science of Mythematics; foı
applies to unseen spiritual existences govern
matter, the same as the science of Mathema
applies to matter itself, and its relations. And
the one enables us to ascertain the order, rev

-pplies in a
.. those Great Spirits who create,
vern them; and by whose unerring
things in the heavens and on earth
And in this manner is unfolded
ory of creation, of nature, and of
rent races of man brought into ex-
rnation of the spirits they represent,
he powers and faculties they receive,
overnment they instinctively form,
gress, and destiny, all of which is
mythic symbols; and to arrange,
derstand them, solves the myste-
and is the perfection of human
ve in conformity with the rules
us the greatest earthly enjoy-
preparation for a more elevated

ing with each other, at different times, and by different nations and persons, that they have been considered incapable of ever being so arranged and interpreted, as to meet with general approbation, and to produce a good effect.

But chemistry, while in the hands of alchemists and empyrics, manifested a like inexplicable jargon, before it received its proper arrangement and nomenclature, when it became a most invaluable and progressive science.

In the present undertaking, the names of these symbols are defined, and as much as possible simplified, and confined to the object or being, signified by the symbol itself; and all arrangements and interpretations are discarded, but such as tend to give a clear, consistent, and edifying account of the history of creation, of nature, and of man, and of those spiritual powers by which they are, and were conducted, verifying the proverb, that—

> "The general order since the world began,
> Is kept in nature and is kept in man."

And for all these purposes, these symbols have infinite fulness. According to these rules, where a liberal arrangement and interpretation of the symbols of the Heathen Mythology and the Holy *Scriptures* correspond with each other, it is con-

... mythology; conse-
, every thing good and instructive it con-
elongs to the Gospel; and where these
thus correspond with each other, they are
, or true and unchangeable, the same as
mathematics. But in the larger or more
ar correspondences of this science, all arts,
, and human professions, together with our
of arithmetic, and diagrams in mathematics,
rs of the alphabet, their form, and the
which they are placed, and the words of
age, are symbols in Mythematics, capable
used to produce like edifying and corre-
results.

this science must always be progressive,
truth obtained enables us to correct the
e past, and unfold still greater

before the time of Moses, to whom is attributed the writing of the Pentateuch. It gives the origin and reign of those evil spirits, called the gods, defined in the Scriptures, as the gods that have not made the heavens and the earth, and shall perish from the earth, and from under the heavens; and the races of mankind, their earthly representatives, who, after a regular and progressive series of events, were finally confounded and overthrown, at the time of the crucifixion, when a new order and race of mankind was established, the immediate representatives of Higher and Greater Powers, before whom the gods are as nothing.

The account given in Mythology, of the genealogy of the gods, or the generations of the heavens and the earth, corresponds with that of the Scriptures, and is stated thus:—Chaos and Nox, the without form, and void of Scripture, begat Ether and Dies, or space and light; and Ether and Dies begat Celum and Terra, or the moon and the earth. But, according to the true interpretation of these symbols, hereafter to be given, Celum and Terra are here presumptuously placed as the children of Ether and Dies, the same as Osiris and Isis, who occupy the two foci of our solar system, around which they at present revolve. And all the gods descended from Celum and Terra, and *the races* of mankind representing them have con-

firmed this statement, and asserted that Celum and Terra were self-created, and sustained. That they at first began to exist in Chaos and Nox, which they interpret confusion and night, and by their own causation or command became Ether and Dies, or space and day, and then in their highest perfection, became Celum and Terra, or the moon and the earth. But it is mentioned in Scripture that, among the first works of god, evidently the god Celum, he surrounded himself with a firmament, separating the waters or influences of the heavens, from the waters or influences of the earth, where he dwelt, which shows, that in setting himself up as one of the Great Ethereal family, he was compelled to fortify himself from the purity and brightness of their influences, and,

present, giving abundant proof of the accuracy of this mythic record.

But as Celum was surrounded with a firmament, he was compelled to adopt the practice since known as the transmigration of souls, and when the spirit of his offspring left their bodies, he returned them to the bowels of Terra, to be born over again in different forms, greatly to their discontent, as well as that of Terra, their mother. In this method of bad improvement, Terra, at length, bore him a son, after his own image and likeness, called in Scripture Satan, or his adversary, the god of the earth, and the like, who conspired with Terra, his mother, and emasculated and dishonored him. Enraged at this offence, Celum sought vengeance upon his perfidious wife, and son; but Satan, as Typhon, became so vast, that with one hand he touched the east, the other the west; at the same time, his eyes sparkling fire, and his mouth belching forth flames, and Terra sent forth the terrible Briareus, or Brama, with an hundred hands, who hurled against him an hundred rocks at a time, so vast, that when they fell upon the land, they became mountains, and in the ocean islands. The mutilated and terrified Celum, with the matter he carried with him, broke the firmament he had made, and fled home to his Master, to claim his protection from their pursuit and vengeance.

– [illegible], that he stole the
erra, and ran away into the Great Ethereal
and set himself up as the equal of his
But he received the consequences of the
eable law of the heavens: that where one
apable of progress, or self government, is
a servant or slave under another, capable
who governs him for his own good, and
progress and elevation as he receives
nd elevation himself; if he rebels, runs
l sets himself up as the equal of his
shall be driven back by his own works
g, or destroyed. When Celum, there-
rom his son, he could go nowhere else
ut home to his master, for no other of
thereal family would interfere to save
ie destruction of Satan [illegible]

measured this celestial tumult. *He commanded*, and *they* stood still! He then took a measure of three equal parts in one hand, a whip, with three thongs, in the other, and made Celum form, what is called in the Greek, Selene, in the Latin, Celum, and by us the moon, and at the same time he made the god Satan form the earth, and carry on his works, until he made his own representative in his own image and likeness upon it, the same as he had been of his father Celum. He then allotted to Satan his sphere of dominion, extending from the centre of the earth to the top of the atmosphere around it, and imparting to his penitent servant Celum, a portion of his favor, he gave him his sphere of dominion, extending from the top of the atmosphere, around the earth, to the top of the orbit of the moon, still called by his name, the Celestial Sphere; and while he made the earth to revolve on its axis, he appointed Celum to walk around, and guard the sphere and jurisdiction of Satan, thus cutting him off from all communication with the Ethereal Powers, except through his father; and he sent them onward in their course around the two great foci, or united centres of power; and from that time to the present, they have continued to revolve in their elliptic orbit, in obedience to that command which no gods can resist.

... mythology, that the daughters of
rnessed the steeds, and ran before the
heir father, ushering in the beauty and
e rosy morning, with bright and cheer-
when they found a beautiful female
d in Scripture the pearl of great price,
a shell, floating on the foam of the
ith eager tenderness, they caught her in
and presented her to their Great
, smiling upon her, said: This new
iven to her as a dowry and inheritance,
his bow of glory in the cloud, as
and as a token, that every revolution
ould bring forth new beauties, until
oyed; and it should become a meet
his daughter of promise and delight.
d represent th...

Such is the account of the creation of the earth and her satellite the moon, together with the birth and earthly representatives of that pure spirit known in Scripture and Mythology, by a number of names or symbols, as the bow of promise, the pearl of great price, the bride of the Lamb; Urania the woman from Heaven, Isis, the same as the bow of promise, a heavenly glory, wisdom, science, intelligence, the younger Vesta; the woman always modestly clothed; also an earthen vessel containing a living and purifying flame; Phyche, the bride of Eros, the same as Eve, life or soul, and the like; the early hope and promise of a superior race of mankind, who are destined to put the head of the serpent gods under their heels, and rule them and their representatives in justice and everlasting dominion.

LECTURE II.

ADAM AND EVE.

e god Satan formed the earth, he pur-
routine his father Celum had done
ut as it was done by the command
Master of Celum, every thing bore a
ved appearance. Instead of a fir-
s works were enclosed in the sphere
the Celestial sphere. In the first
was covered with water

male, and not stinted to a single pair, and a single place, but in considerable abundance, throughout the earth, wherever subsistence had been provided for them. And the race of man then created, was the red man—since found indigenous throughout the earth, subsisting upon the spontaneous production of nature, and by fishing and hunting, and is called the primitive man at the present day.

But all the works of Satan bore the impress of his malignant character. He surrounded every species of his animated beings with a host of enemies, of different kinds, besides making them subject to fearful maladies, and placing them at enmity among themselves, making the life he gave full of fearful apprehension, *bitterness* and *woe!*

The roar of the lion, and the scream of the eagle, sent dismay and terror to the beasts of the field and the fowls of the air, whom they unsparingly killed, and on whose torn and bleeding flesh they fed, while warm and quivering with life. Yet these monarchs of the earth and air were as destitute of enjoyment as their victims. They were subject to be wasted by disease, devoured by vermin, and annoyed by petty enemies, whose insignificance and cunning provoked and escaped their rage. And, after spending the brief period of their best days in this manner, and in vibrating between *the extremes* of satiety and want, like the great

...s own special representative, was
manner to suffer and to mourn.
ade the man out of the coarse
, he took from his side a rib, and
material made the woman, his last
d work, more feeble, delicate, and
ffering—and then placed the two
rst possible position, in regard
To insure her being despised and
ve her to her robust and unfeel-
p or slave, to bear his burthens,
and besides, to bring forth and
to perpetuate the miseries of her
ll of which have been practised
itive men, down to the present

brought him poultry; and no elephant kneeled to carry him on his back from place to place; but, on the contrary, up to the present time, the lion has not scrupled to kill and feed upon the man; the eagle to carry off and devour his child; and he is trampled underfoot and destroyed by the elephant.

But this man excelled in form of body and sagacity of mind, and could circumvent and destroy the objects of his hatred; and he was permitted only to cultivate his cruel and ferocious propensities, by inflicting torture and death on the beings around him, and compel them to do him homage and worship, as the image and likeness of his god, whose highest attribute was fear; and who delighted in nothing but torture and distress. But when Satan had thus created man in his own image and likeness, he received no further command from the Great Master of Celum, and rejoiced that his chariot passed on, leaving him in dominion.

He then surveyed his works, and found them every way tending to his pleasure and delight, and therefore abjured all further labor, and determined to devote his future to a perfect sabbatism of rest; and to secure himself from all outward disturbances, he gave to man, his special representative, the stern and positive law, that he should be content in the miseries of his condition, and not pro-

... retired to his throne
earth; and as all matter is bound down
ce by the law of gravitation, in like
l the spirit he had implanted in the
earth was bound down to him, and
no progress or upward tendency to
repose, so long as man was obedient to
nd he had received.
his throne of thick darkness and rest,
arth, with the eye of a spirit, to which
ansparent, Satan thus beheld at one
miseries and sufferings he had created,
n the earth, and in the mighty deep
—all was in a state of hostility and
each other, and among themselves;
ner in which they afflicted, tormented,
each other, and the victors

dishonored by his sons, the partaker of all the miseries and sufferings he had created—while he would be denied the last consolation of wretched mortals, the privilege of death. For such is the stern law of the All-powerful Fates, administered on gods and men, that he who worketh evil, shall receive and suffer himself the just reward of his own works.

But Satan now considered that the Great Master of his father Celum had gone forever, and left him alone in his greatness and glory; and by extending his view beyond the earth, he imagined all the Powers and Hosts of Heaven revolved around him as their common centre, doing him honor and worship, as the greatest of all created powers; that by dishonoring his father, and working nothing but evil, he had arrived at this proud pre-eminence, and that all the powers of good were weak and contemptible, and existed only to give a sweeter relish and enjoyment to the superior powers of evil. Thus puffed up with pride, he gloried in having done nothing but evil, and having so hedged himself in with prudence by his cunningly devised law, given to man, that not a single good could ever enter his dominion to disturb his repose, unless by doing violence to his laws, which was contrary to the order and laws *of the Heavens* themselves.

... scarcely enjoyed his brief day
his father Celum peacefully entered
, and by building on the very foun-
Satan had ended his abode, and left
stablished his own representatives
, in the Celestial race of mankind,
ne breach of a single law of his son,
e subversion of all his power.

confounded at his past stupidity!
early saw that he had made the
r material than the man, and she
nd most highly elevated of his
ıad given her no law, but to serve
ın, as a slave, and do him good;
him nothing more by persuading
orbidden fruit, and he was whol-

over whom he had so lately gloried, and finally work his ruin. The immediate consequences were severe and mortifying. With his dominions wholly unguarded, he had been indulged in a whole mythic day of rest without the least interruption; and he was bound to extend twice that period to the two representatives of Celum, before he could make a single attempt to regain his lost dominion. All this time he was compelled to remain inactive on his throne of rest, now a bed of thorns, while the earth over his head was vexed with tillage and *good*, instead of evil, was made to spring up out of the ground to sustain and advance the condition of a race of mankind, in building up a dominion adverse to his own.

Their works were constantly before him, and he saw with vexation and hatred, that every plant and tree, pleasant to the eye, and good for food, were made to spring up out of the ground, to cheer and delight the innocent and peaceful labors of those who tilled and dressed it. They rapidly increased in numbers, and extended their cultivation over the entire plains of Assyria, where they were at first located, and at length included four of the great rivers of the earth; all that portion of the three eastern continents, known in Scripture and Mythology, and so greatly celebrated in after times, *as the* Garden of Eden, and the Paradise of Adam,

produced its abundant harvest to
d happy people. Every want was
a single evil existed; for Satan,
of evil, was placed at rest, deep
and there was nothing to hurt or

LECTURE III.

CAIN AND ABEL.

In the lowest seat, and among the destitute women of earth, surrounded with every evil and every woe, the slave of the brutal man, the man of Satan, the Great Father placed the incarnation of his daughter, the beautiful and glorious Iris. In this condition her unfeeling lord derided her delicate weakness, and saw her faint and staggering under his burthens, with mockery and scorn, and afflicted and tormented her for his amusement. Under such hardships her virtues were to be developed; and she was to overcome evil with good, and give the world the first example, that those who would be greatest, should be as the least, and those who would rule, as those who serve. She was not, however, neglected, but placed in the care of *Celum*—now a faithful servant; and had the

... she proceeded. But her suf-
) long and severe. After the fatigues
while she guarded her sleeping lord,
livelong night, drenched and shivering
torm, she became accustomed to reflect
ries of her condition, and devise means
them. But her reflections were met at
terrible command of the god of the
er improvement should be followed by
death. But *what was this death*,
l be feared, when her whole life was
ued torture, to which this god himself
l a *single pang?* and she could lay it
regret! Full of these thoughts, she
r of this god, who dwelt in darkness
ooked upward to her native Heaven!
broken clouds in the ...

good within her might be increased to cheer and brighten her lord, and those around her, with its benefits, and she should not *surely* die, although like this symbol, after having filled her orb of usefulness, she might decline and disappear, again to be renewed.

In this manner she saw that she had a good spirit within her, from the powers above, and she followed its promptings in doing good to others in meekness and kindness; and although at first she received no return but evil, she felt a pure and serene satisfaction, which induced her to persevere. She had now eaten of the forbidden fruit, in knowing how to distinguish good from evil, and when she communicated this knowledge to her husband, in the first emotions of gratitude man ever uttered he called her life soul, corresponding with the symbols of Eve, Phyche, Rhea, and the like.

But the first improvement in clothing themselves with fig-leaves, sewed together, was noticed by Satan, and he arraigned the man for breaking his command, in obtaining the knowledge of good and evil; but was answered by him, that in doing so, he had only accepted the services of the woman he his god had made and given him to serve him; and the woman stated that she had received this gift through the means of an external power, who appeared to her in form of a crescent. Satan

was no more than a ser-
est and most hated reptile he had
h; and it had thus beguiled her from
ıte of innocence and enjoyment, into
r and woe; and because it had done
ı lasting enmity between her seed and
the serpent, until her seed should
his head; and he cursed the serpent
le, and condemned it forever, to crawl
and eat dirt, or undergo mortification
l the days of its life. He likewise
n and the woman; and the ground
d thistles, to prevent their tilling it;
ı coats of skins, and clothed them in
his primitive men, the latter of
ı clothing up to the present time.

the source from which has flowed every good, and every blessing, and other like symbols, she is still regarded as the cause of every evil and woe, incident to human nature. But in likening the symbol of his father to a serpent, and cursing it, he made the serpent his *own* symbol, and is so represented throughout the Scriptures; and all the curses he gave were visited upon himself, and he was made to eat dirt, until the seed of the woman should bruise his head.

Satan had now done his worst, and was compelled to retire to his throne under the earth, and remain inactive, while he witnessed Eve building up the representatives of his hated father, in the Celestial race of mankind, for twice the term of his day of rest, or two thousand years, at the rate of one thousand years for an epoch or mythic day, before he could ascend to the earth, and use his devices to overthrow her work.

But it was only this one woman, on the whole earth, who was thus capable of being raised above the fear of death and Satan; and she was found in the plains of Assyria in Asia, the middle of the three continents, known to Scripture and Mythology, and have been called the world, the whole earth, and the like. She alone had the principle of good implanted in her nature, and the power of *perceiving* it, and imparting its knowledge to

...ir services in advancing and ele-
lition. Hence the golden age, or the
so greatly celebrated in Mytholo-
alled the age and the reign of
Saturn, or the man of Satan.
ve was cautious in involving others
called her rash and daring act,
ıd experienced the practical conse-
wledge to be the reverse of death,
ıte it to her husband, and from
ledge rapidly spread among all
ɒulation, and still continued to
influences existed to check its
t the whole extent of country
d.

had retired under the earth.

more elevated race of yellow complexion, knowing good and evil, who have been the possessors and cultivators of the earth from this their origin to the present day.

In this manner, through the intervention of Iris, Celum obtained a representative on earth in a race of mankind of superior endowments, who made the earth their property, and have continued to possess and improve it by their patient and beneficial labors, and this benefaction of agriculture, thus bestowed by Eve, must ever be considered the foundation and support of all human improvement, and the parent and nurse of all other professions; for unless the earth is tilled and produces her increase, the mechanic and artisan must be without employ, and the philosopher without bread, and all the complicated machinery of civilized and social life, resemble a beautiful edifice without foundation.

The virtues of the agriculturist are nourished and secured by bodily labor in the open field, amid the cheering operations of nature and providence; and above all others this occupation has a tendency to contribute to the health of the body, the soundness of morals, the pure serenity and satisfaction of mind, and to nourish up a humane and benevolent disposition, and a cheerful resignation, and dependence on those Great Powers, whose *providence* controls the storm, and sends the sun-

...lasting foun-
... progress in her first-born, the
round, Eve next proceeded as Ceres,
to teach the cultivation and use of
d tree pleasant to the eye and good
instituted the mysteries of Ceres,
ent of all mysteries, in which they
gether at certain seasons of the year
choicest products of their tillage, and
other the art and mystery of their
cultivation, and at the same time to
nocent amusements, well calculated
ment, and to nourish and strength-
d friendly disposition towards each
ricultural fairs and festivals, at the
nly a partial revival of those an-
which spring up so natur-

early cultivators, whose pursuits have ever since upheld the existence of civilized society, they are characterized throughout the Scriptures under the symbol of the sheep, and Eve justly denominated the shepherdess, as the ruler over them, more especially as her progressive successor is found in the shepherdess Rachel, the Great Mother of the Ethereal family, who were finished in Christ the *good Shepherd*, who establishes the true successor of the righteous Abel.

But this condition of shepherdess or sovereign was uncongenial to the sex and disposition of Eve; and besides, as the society became more numerous and extensive, she perceived that to make their progress more effectual, they required a class of servants of superior intelligence to manage their general affairs, and to whom they could apply for such information as they had not sufficient leisure and opportunity to acquire themselves. And she supplied this want by her second son Abel; a class of men trained up from early youth in mechanical arts, science and intellectual pursuits, and as they arrived at maturity and were properly qualified, they were placed in the discharge of such employments or offices as required their services.

But Eve received no joy on the birth of Abel, nor did she call him a *man*, for she could only lay *the* permanent foundation of human improvement

competent to manage his
he assistance of an intellectual supe-
not only be just, but above tempta-
his resources, and give him con-
y and progress. Such a class would
representation, which she could only
e shepherd Abel, to maintain these
nd deserve the cognomen of the
or only one mythic period of one
s a foretaste and symbol of the fu-
erefore represented in Mythology,
first son was the harmless and be-
the producer and possessor of
econd son, the equally harmless
eptune, an intellectual class of
s, and discreet managers of the
s of society

tona, or the woman concealed, and could not be discovered by gods or men.

Before Satan was confined under the earth, the red or primitive man, dwelling in Eden, received a new and more elevated existence, by the knowledge of good and evil; afterwards a new race of mankind of yellow complexion, the appropriate representatives of Celum, was created in Cain, and established in the peaceable possession and cultivation of the earth, and was instructed and governed by a succession of females in the true character of Eve, for one thousand years. Hence that ancient oriental compliment so often paid to rulers, "may you live a thousand years," was first deserved and had its origin in her, and has been preserved by the tradition of mankind in the country, where she ruled, from that time to the present.

At the end of this period, Eve had another son of higher capacities, better adapted to arts and sciences and intellectual pursuits, the shepherd or ruler, Abel, of more clear complexion, the white race of mankind, to whom she resigned her sovereignty as shepherdess, and made him the chief servant or shepherd of the flock. But Abel in one sense is the symbol of vanity and pride, for she could not impart to him her own peculiar characteristics to endure for more than one thousand years, at the *end of* which time Satan would be at liberty to en-

ɪ red man, the yellow man with
· of his agricultural characteristics,
ɪan, with his superior mental capa-
ɪrefore brought into existence by
term allotted to her reign as the
f Iris, whose power was above all
chief joy of Eve consisted in giv-
lum, the father of Satan, a repre-
ɪ the Celestial race, and establish-
possession and cultivation of the
ɪ the permanent basis of human
ɪd as Celum was the superior of
ɪrvant of the Ethereal Powers, this
ɪld be tried but not destroyed by
ɪrefore opened the Heavens to
ɪ Eve, to create an Ethereal race.

the powers of evil were wholly banished from it, at least throughout the extent of Eden; and the instincts and propensities of mankind who then existed, were controlled by the power of good throughout the entire order of their society. It was the primitive state of the civilized man, and too congenial to his nature ever to be forgotten, and subsequent reverses have only impressed its memory more deeply on his mind, and made him deplore its loss. It has been handed down by the tradition of successive generations for milliads of years, and is represented in Scripture and Mythology as the garden of Eden, the golden age, the reign of Rhea or Eve, the paradise of Adam and of Saturn, a time when mankind lived together in peace and innocence, rulers were wise and just, and the earth produced its abundance for the supply of every one, with such light and easy labor, that it was not considered a hardship or a task.

In all past ages it has been recalled to the human mind with pleasure and delight, and described in the most glowing colors, and mankind have consoled themselves with its memory, attended with the collateral prophecy that it would again be restored, never more to pass away; that Astrea or Iris would again return, and make the earth her permanent residence, and give an everlasting reign *of peace and* justice, and that all evil shall be over-

a from satisfying the present wants
With the exception of Eve, not a
ial had any higher endowments then
ions incident to human nature, de-
s gods they represented. She invent-
yments and improvements, created
appointed to each his proper sphere,
ased and multiplied, but instinctive-
in the same dull routine, and were
ecause no evil existed. Even Abel,
ectual race, compared with *her* was
without a soul, and must instinc-
s same routine of duties she had
Satan should be at liberty to ex-
s on earth, when his frailty must
ptation of evil. Eve was a solitary

LECTURE IV.

SATAN LET LOOSE, AND THE DEATH OF ABEL.

SINCE the birth of Cain, two thousand years of uninterrupted prosperity had been enjoyed by the Celestial race, who cultivated the soil of the now populous and widely extended Eden. The race of Adam, the elevated red man, with less prominent instincts of tillage, but sharing in their benefits, had likewise become numerous, and the race Abel the shepherd or ruler, for the last milliad of years had been multiplied, and filled the offices of the increasing society, and discharged their duties with incorruptible integrity; and the patriarchal institutions observed by each of these races, made all the gradations of authority, and gave them the perfect organization of three united races, states, families or nations, each separate and distinct of itself, yet all composing and acting together in mu-

household. But with the single
Eve, the great mother of this organi-
now the Latona, no higher spirit or
he god Celum was represented in any
es of mankind, when the term now
he confinement of Satan, and he was
enter the earth. He therefore stole out
rnal regions, and came upon the earth
or he was obliged to take upon him-
a form, and contend with his father
epresentatives, and could not return
rthrowing his works and regaining
ions.

he contemplated the extensive, pop-
py Eden, in which not a single evil
adily perceived they could not be
through their

fused any longer to be bound by the laws of ancient custom, found salutary by long experience, but claimed the right to exercise the unbounded license of his will, as the special votary and favorite of the god of the earth, who had now raised him to the dignity of his vicegerent and high priest. But he was resisted by his elder brother Cain, the possessor of the earth, and the owner and producer of property, and the conflict now began between Celum and Satan, or good and evil, which has lasted from that time to the present, and can be ended only by the Great Master of Celum establishing his own representatives on earth whom all must obey. . . .

The agitation of this controversy interrupted the harmony and created the first excitement in the hitherto peaceful Eden, and its final adjustment became a matter of the highest moment. Abel, the weakest party, craftily proposed that it should be settled by a direct appeal to the god of the earth, that Cain and himself should each of them publicly make an offering to this god of the earth, in such form and manner as he thought proper, and the one whose offering was accepted should gain, and the other whose offering was rejected should submit. Hitherto no religious rites, ceremonies, or forms of worship had existed in Eden, for the Great Ethereal powers, represented by Eve,

ıne prayers and entreaties of gods or
›vel and specious method of adjust-
l by Abel, met with general appro-
general assembly of the high digni-
›ople was called, and Cain and Abel
ı other; and Cain took the choice
arth, obtained by great labor and
d them to the god of the earth, and
'est tokens that his offering was
Abel then took the firstlings of a
the symbol of Cain, and the fat
›ice products of his labor, and cut
ılaughtered and burnt the victims
l manner, and received public and
ns that all he had done was ac-
'ding to the will and pleasure of

his countenance fell, but when he slept Celum appeared to him in a vision of the night, and said: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest *not* well *sin* lieth at the door, and unto thee shall be his desires, and thou shalt rule over him." Encouraged by this oracle which predicted his rule over Abel, whether he did well or not, he talked with Abel his brother, and finding he would abate none of his advantages, and having no choice but to be sacrificer or victim, he rose up against Abel and slew him. The death of Abel was the first image of war and murder caused by Satan, but the righteous Abel had been slain when he yielded to the temptation, and sought by fraud to establish religious rites and ceremonies to pervert and destroy mankind. But Cain indeed had become subject to this god of the earth, by the ordeal; but in killing Abel he had manfully resisted Satan, who had no power to offer him up to destruction, except through his high priest who was slain; and Satan was consequently on earth without power, and the government was confounded; for none less then than the Ethereal Powers could rightfully place a ruler over Cain contrary to his free consent. Eden was without a government, and Satan could therefore take no advantage of his victory, and only vent his rage

to denounce
engeance on him who should slay

m, who had lost Eden by the superi-
is son, removed Cain with a great
s representatives to another hemis-
Cain journeyed eastward from Eden
ountry, called in Scripture, the land of
shment, but at present known as
he built a city, or made a perma-
it; took a wife, and had children
n to increase in population and pros-
present are more numerous and have
prosperity than any other race of
y still retain the yellow complex-
nperial chief wears yellow garments
priate to his dignity and honor

hold as described in the case of Cain, that the adversary of this power, or that of evil, has gained the ascendency, and they represent him as an enormous serpent, the same as Satan, who devours and destroys them, and requires of them as the price of his favor, a priesthood and ritual of worship, which they comply with from motives of expediency, but at the same time give them a proper estimate, and hold this priesthood as the lowest and meanest class of society. They likewise esteem themselves the only representatives of this good power, and that all other races of mankind are the representatives of his adversary, the power of evil, and accordingly stigmatize them as outside barbarians, Fan qui or foreign devils, and the like, and regard them with abhorrence. They are sensible that their institutions are from the same good power they represent, and have therefore clung to them under their greatest calamities, with such pertinacity, that they have always succeeded in preserving them, and in mythic phrase, have swallowed up their conquerors. Instead of a distinct ruling and intellectual class, killed in Abel, the benefits of education are diffused among them, and those who excel in moral and mental worth are selected to fill the offices of government, as they become vacant, by the Emperor instead of Eve. Their agricultural instincts are the same as might be expect-

nperor, whether Chinese, Mongol, or
ng to immemorial custom, lays aside
and publicly ploughs a field and eats
mble fare, cooked and brought him
honor of their great ancestor Cain,
f the ground and the origin of their

LECTURE V.

DEATH OF ENOCH.

After the death of Abel, and the emigration of Cain, with his adherents, two of the races of mankind, were without their patriarchal chiefs, and all the operations of government in Eden were confounded, and it became necessary for the people to establish new institutions, adapted to their present circumstances. A god had made his appearance among them, who claimed absolute sovereignty and dominion as the creator of the earth and of mankind, and who, by his providence, had given them all the prosperity and happiness they had enjoyed.

The offering of Abel had given the character of the institutions he required on taking up his residence among them, and it was conceded that he was of right privileged above all law or re-

ials of ever so high a grade, without
Abel had been slain when he ad-
im, and performed it only by symbol
lity.

much controversy, the absence of
the most sturdy opposition, and a
as made between the parties, in
agreed that the god Satan should
lise or garden among them, for his
ence and pleasure, in which he
the fruit of his tree of life in secret;
of his paradise should be guarded
sword, which turneth every way to
the profane intrusion of mortals.
likewise be privileged to send forth
ssengers, and bring into his para-

in the same prosperous and happy manner
former times.

When this agreement had been solemnl
fied by the parties, Satan wholly disregard
merits of the race Abel, who had created th
excitement in his favor, and been the stre
advocates of his cause, and constituted the
patriarch Seth, with his subordinates of th
race, after the likeness of Adam, to administ
government of Eden, as the third son of Ev
placed by her in the prerogatives of Abel, a
the same time, required to protect the rig
God and the people under their new institut

All confusion now ceased, and the
peaceably resumed their common occupation
pleased that their god had his paradise, and
among them, and all Eden regained its f
prosperous and happy appearance.

The god Celum was now the father i
parable of the Scriptures, who had divide
living, and after securing a part to himsel
place of safety, gave over the remainder, the
share, to his erring and discontented son.
this portion the son received the object c
highest ambition. According to the estab
constitution of Eden, he was now the god o
world, without being encumbered with dut

— he intended

His devouring all his own sons
n the like dishonor suffered by his
y must be according to his own
ess; and his confining the sacred
dship within the privacy of his
ed him from public abhorrence,
popularity, while the people were
y the institutions of Eve.

ily life, with appetites and pas-
s the symbol of the first constitu-
Satan retired within the walls of
joy the delicious fruit of the tree
rom all others by the flaming
penalties, and permitted to him-
fe, liberty, and property of each
, were at his command: all that

Venus, as being his inmates and companions. His numerous wives at length became disgusted with his filthy grossness, and the horrid cruelty of his cannibal propensities, which spared not their own children, but devoured them as luxuries in their presence, and moved by mutual hatred and abhorrence, they conspired together, and organized secret mysteries to insure his destruction, by making him break the contract which upheld his power.

With this view, they invented plays, music, dancing, and diversions, under pretences of adding to his amusement and pleasure. Even Satan himself was deceived by their artful enticements, and it is recorded in Scripture that the sons of Jubal handled the harp and organ; and in Mythology that the Gallic Corybantes, and other servants or priests of Cybele, chief of the females of paradise, amused and beguiled the brutal Satan, by beating drums and symbols, and butting each other's heads, while she caused the young gods to be stealthily given over to another male order, the beardless Curetes, introduced among them in the guise of females, who received and carefully raised them up to maturity. They were then organized, and sent forth to practise openly all the sanctified licence of their father's paradise on the people of Eden. This broke the condition on which Satan

...ons of the peo-
garded by the privileged nobility of
God, who disclaimed all law and
stated in Scripture, they saw that
of men were fair, and they took
ves of all they chose, and had chil-
ıem, who became giants and mighty
, and wickedness was great in the
ıs of men and the sons of God were
yed against each other, and the
ch, the hereditary descendant of
ıheritor of all his power, slew the
t the head of the organized sons of
therefore recorded in Scripture
ked with God, and was not, for
But Lamech was invested with
d Satan, as the protector of the

Lamech, therefore, journeyed to the eastward from Eden, and settled in the territories north of China, at present known as Tartary, and are called the Mongol or Tartar race of mankind. They carried with them camels, horses, and cattle, which have, like themselves, become acclimated to that cold and repulsive region, and live somewhat of a nomadic life, and are but indifferent cultivators of the soil, and still retain characteristics of the red race of Adam, or the primitive man, from whom they were elevated. But to show the extent of punishment Lamech deplored on his departure from Eden, it will be necessary to give a more particular description of the spirits of the representatives of the gods after they left their mortal bodies.

It has already been stated that the works of Celum were progressive; that the spirits of his incarnations returned to him upon the death of their mortal bodies, when he caused them to be born over again in a more improved form, until in this manner he created his own likeness, who, like him, could not endure a superior, even in his own father, and, therefore, confederated with his mother, and emasculated him, and was afterwards known as Satan the adversary. Afterwards, the creations of Satan in his own sphere, were after the same precedent, until he made his own image and like-

wonders he
it to insure his receiving from his
he same mutilation and dishonor
on his father, and to reclaim the
re it a fit residence for his own
the Ethereal Master of Celum,
arnation of one Ethereal female,
tified in Eve, who gave the muti-
incarnate representation on earth,
undation of future progress, in
of the future reign of peace and
these different races of mankind
is union, and extending it over all
ts of these races, while in Eden,
ortal bodies, ascended to Celum,
rom whom they had proceeded,
and like him were, according to

nate body, and contend with his father, through them, in order to regain his lost dominions.

After overthrowing the first society through Abel, Cain, who succeeded to the power of Abel over his own race, could not exercise it in Eden, according to the institutions of Eve, and Celum was, therefore, obliged to remove him and his followers to a distant and unknown land, where they could preserve their primitive institutions without being much impaired by the worship and priesthood of Satan they were compelled to support, and where their spirits would continue to ascend to the God of their fathers as held by them at the present day.

When Lamech, therefore, slew Enoch, he was compelled to lead out the sons of God, and a colony of his own race, and place them in Tartary, adjoining China, as already stated; but Lamech could exercise over them no other than the power vested in Enoch, when he was sent from paradise, which extended only to appoint and consecrate a khan or king, to supply him and his subordinate sons of God with all the luxuries of paradise, and to support their godship and worship and the sanctified order of saints, lamas, or monks they might require as servants; and in all other respects this khan or king ruled the people at his discretion. And as there was no place provided by

...ld be no more nor less
l been in life, and at death their
ınsmigrate to the bodies of children,
ɜred by their servants, and receive
ıors, and live the same life over
ı regard to the rest of his followers,
ter death must descend downward,
te through the brute creation, and
nen, to undergo the same transmi-
ess succession. Before Lamech left
nplated his future prospects; and
t he was deprived of exercising any
command over the children of men,
but must ever be Adah, a shadow
e assembled people, and be slain
appointed and consecrated, and
ldhood, and underwo the

is the principal incarnation, and his subordinate sons of God become minor incarnations of the same God; and he is at present known as the Yule, or sea, Lama of Thibet, because he is regarded as a sea of wisdom and power, and his chiberons or minor incarnations of the same God, who have a sacred order of saints, Lamas, or monks, devoted to their service, and the spirits of these incarnate gods on their death are held and believed at the present day to transmigrate to the bodies of children as already stated, while the spirits of all others of that race, transmigrate to brutes, and again become men. And this religion and worship of Boodah is tolerated among the Chinese, as allied to that spirit of evil they are bound to worship; and it is admitted at the present time to have more votaries than any one religion whatever.

The symbol Lamech of the Scriptures has two corresponding symbols in Mythology—the criminals Sisyphus and Ixion, who, having committed inexpiable offences, were deprived of the privilege of death, and compelled to undergo an endless punishment. The former rolled a stone to the top of a hill, which immediately fell back, and made his labor eternal; and the latter was fastened to a wheel, which continued to turn round forever. That the latter of these is more particularly in-

a wheel, turned by hand, or by
and console themselves with the
repetition for each revolution of this

LECTURE VI.

CANAAN THE SON OF HAM.

On the departure of Lamech from Eden he carried with him the flaming sword that guarded the paradise of Satan; and it has ever since guarded the sanctity and godship of himself, and his subordinates, and his consecration has given place to his mighty ones like Zingis and Timour at the head of their Tartarean host, the countless and destructive locusts of Scripture, to scourge the other races of mankind, and by wide-spread slaughter blot out kingdoms and nations. No enemy has ever been prospered against them; the hostile armies who have invaded their repulsive region have been destroyed, and after milliads of years, their power is still unimpaired. We have lately seen the most formidable conqueror of earth at the head of numerous and well-

in a day; and advancing onward
in opposition, until the thunder of
nd the slaughter of the people
it, known in their tradition, as the
Novogorod, who poured out his
hem in overwhelming destruction.
of this flaming sword, the paradise
desecrated, and unguarded; and
ons imposed upon his worshippers
l his hidden and fearful secrets,
made known.
gluttonous obesity, he fed upon
in flesh, and made himself drunk-
ood, and while he regaled him-
manner, he was surrounded with
iting their turn to be devoured.

their abomination; and yoking lions to her chariot, under the name of Cybele, or the Cube, from dancing alike on her head and her feet, she decked herself in tawdry and flaunting display, and drove through Eden in triumph, holding aloft the key of her former restraint, and was followed by a howling priesthood of armed gallants, who cut, wound, and kill each other for her favors. In this manner all the lust, violence and crime of the paradise of Satan burst forth upon the children of men, and all flesh corrupted its way.

But Lamech had scarcely slain Enoch and led out the sons of God and their followers from Eden, when the powerless Satan, the Noah of the Scriptures, the symbol of idleness and rest, began to bestir himself to regain his former power. Besmeared as he was with every filthy abomination, besides the blackest perfidy to the people of Eden, he appeared before them as a preacher of righteousness, little suspecting that by this very act he deprecated upon himself the righteous retribution for his past demerits.

Besides the sons of God organized under Enoch, and led out by Lamech, he had three other sons in the chief patriarchs of the races of mankind, remaining in Eden, and had no power to organize them, and they have therefore remained in a state of hatred and discord with each other, and

...espond with Japhet, Shem, and
of Ham, in the Scriptures. When
therefore appeared before the dis-
e and denounced the confusion and
times, and reminded them of their
ty and happiness under his reign,
ow anxious to restore, he received
rst of popular applause, and all de-
ore earnestly than his restoration.
baucheries had made him infirm
id his bold and daring son Japhet
ved the critical moment and seized
of his father, and under the pre-
s his assistant, arrogated to him-
ir power his father had formerly
and affecting to restore mankind
ndition became

with him as the palladium of his power, and while he restrained and punished the vices of others, he openly practised all the license of the former secret paradise, and made his father endure in his confinement all the like buffetings and torture he had formerly inflicted upon the unoffending victims of his power for his own amusement. In this state of suffering, Satan was made to witness and feel the consequences of his former cruelty, lust and riot, now repaid upon himself in common with other victims, under the sanction of his own example.

But after Japhet had restored order and quiet in Eden, he became weary and disgusted with the trouble of keeping the prison or ark, of the father he despised, and gave it over to his brother Ham, with a view of devoting himself more exclusively to the indulgence of his royal licence. Ham was of the red race, the chief of the mechanics, artisans and intellectual men, who filled the different offices of the government, and in the late troublesome times had been greatly mortified at not being wholly exempted from tilling the ground for a support.

He therefore received this palladium of power with well-dissembled devotion to his brother, but secretly said to his order, this same shall comfort us for our toil and the work of our hands, because of the ground the Lord hath cursed. And the

, ... all things therein,
ysteries of the mighty deep, and
verns, secret abodes and hidden
the earth, and that having made
e work of his hands, he had now
ly shrine in a state of beatitude
appointed him his vicegerent and
ard the sanctity of his repose, and
enjoyment by the performance of
s due to his worship and praise.
the most artful of his class, and
o a sacred priesthood, sanctified
or useful labor, and wholly de-
contemplation and worship.
w stript his father of the popular
n from Eve, and punished him
heft. and then ...

opened to his ambi-
built a large boat or ship, the dimensions
ch are still preserved in Scripture, and were
ent to accommodate himself and a number of
h dignitaries, and moored it on the water con-
with the land by a bridge. The ark, or pris-
his father, was removed from the land to this
n the waters or sea, and Ham, with his high
aries, made it his permanent residence, and
e the name of Sacred Pontiffs to the keepers
ridge to the ship, which name has been pre-
o the present time, and both in Scripture
thology means a sacred priesthood, the
and keepers of the bridge, without whose
assistance no one can pass over the dark
perdition, and enter into the presence
ment of their God.

secret mysteries, deep into the bowels of the earth, under the throne of his father Satan, and brought from thence the precious metals with their terrible spirit and power, in his son Canaan, and found in them the object of his search, and he sanctified and made them the common measure and standard of all value and property, not excepting the most holy things. He then divided them into pieces of equal weight and fineness, and stamped upon them the particular value of each, for the convenience of making exchanges, which symbol is still called Canaan, currency or money. The increase of prosperity then produced is represented in Mythology as the birth of the beautiful daughter of Ceres, called Pherophoria, or the Fruit-bearer, from her convenience in making exchanges, who sported in the flowery garden of Eden, all unconscious that the serpent Canaan, or Pluto, lurked beneath the foliage to make her his own, and overwhelm the meadows of her enjoyment and delight in the waters of destruction.

The blind ambition and burning hatred of his brother Japhet made the high-priest Ham lavish in bestowing power upon his son Canaan, relying upon his gratitude and affection, that it would be wholly exerted in the advancement of his cause. He therefore sanctified his rape and marriage of *Pherophoria*, by which she was converted into the

... the same, with interest
a matter of sacred obligation, and enabled
to raise up an offspring of his own incor-
under him, and devoted wholly to his ser-
benefit, in the cultivation and practice of
nce of chicanery and theft, at present
s finance.

currency of itself was inert and harmless,
reat benefit to the people; but his grant-
st upon it, as already stated, made it the
property of that deep and terrible spirit,
f all evil, which had been confined un-
ow brought *upon* the earth and mar-
property obtained by useful labor, by
erophoria the Fruitbearer, who, before,
e laborer harmless riches, was now con-
a thievish serpent to steal."

Priest, to the prejudice of the land, the property and dominion of Japhet the King; and, as Canaan scrupulously gave one-tenth of what he received, whether by the theft of the serpent Proserpine or otherwise, to the priesthood, Ham secured his right by the power of his Father and god by floating the waters of his sanctification over it. In this manner he soon brought under the ark, and secured his right to the flocks and herds, the beasts of the field, and the fowls of the air, both clean and unclean in pairs, the male and female, in requisite numbers, to give him all the increase of the different kinds. Having obtained the monopoly of what is called personal property, Canaan next began with that of real property, or land, and as he paid to Ham his tithe of the amount it cost him in money, he floated his ark over it, and received the tithe. In this manner the rain fell, and the waters prevailed and increased until the ark floated upon them fifteen cubits above the tops of the highest mountains, and although Japhet and his family could not be destroyed, still all right and power he possessed of any kind whatever was overwhelmed in the waters and died from off the earth.

Canaan had now obtained the highest limit of power, and he stood over the land and the sea, the *dominions* of Japhet and Ham, and all was his

... nothing further to pur-
his father Ham to sanctify, and as the
god Capital, the head of his own family,
mpetent to manage his own affairs and
or his own children in his own way. His
l was now that of the mighty spirit which
he waters under his feet, and he caused
ues of the priesthood to cease, and the
at supported the ark abated and were
until it rested on Ararat, the curse of

the god of the earth therefore rested on
f trembling, he first sent forth a raven
k, the symbol of the ruling power un-
curse he trembled, who returned to him
bring him evil augury. He then sent
e, but the dove found ...

his father, brother, and all the people and property of Eden into the hands of his son Canaan, he was obliged to follow the example of the less atrocious Cain and Lamech, and lead his followers to the land of Nod. Like them he journeyed to the eastward, and passing round the head-waters of the Indus, settled in the country known at present as Hindostan, and under the name of Bacchus in Mythology, and Ham and Brama in Scripture and historic legend, became the founder of the Hindoo race of mankind; and this race were greater offenders than either of the other races sent out of Eden; they are of a darker color and nearly black. He carried with him the priesthood and religion of his time, which he established in Hindostan, and it is still preserved without material change, like that of the other races, as a record of this event. His terrible son, called in Scripture Canaan, in Mythology Pluto, and in Hindostan Brama, is the first person of the trinity, and the supreme god of fear and worship.

He is represented as a corporation or embodiment of four human persons, with heads and backs joined together, and seated on its eight legs, and looking at the four different points of the compass. On his four heads are triple crowns, and in his eight hands are different symbols of power.

He is regarded as the creator of all things, and

...y, and gave over
...ony of his religious rites and wor-
nd the management of his affairs, and seated
f on high, in a state of everlasting beatitude
st. Vishnu is regarded as the corporation
bodiment of his priesthood, called Bramins,
ke the priesthood of Ham, sanctified above
ful labor, and is represented as many per-
rith their backs and heads joined together,
er surmounted with triple crowns, and sitting
many legs, holding in its many hands dif-
ymbols; and near by stands an eagle, the
er from Brama on high, whose commands
to Siva, the third person of the trinity, the
f the producer and destroyer. He has
head, surmounted by a tiger-skin cap, on
bodies, seated on its many legs ...
l of the people ...

dividual and public prosperity. The spirits of all orders of this race, after death, are believed to transmigrate to brutes and again become men, and the Bramins acknowledge themselves in possession of a secret, in regard to their order, which they never disclose.

This trinity of Ham and his Bramin priesthood, in past times, have been as firmly seated over the Hindoos as the representation of their idols; and while Canaan, or Brama, who was left on high as the supreme god of Eden, has been subject to many vicissitudes and calamities, making his condition desperate and his destruction certain, he has not been insensible of the mockery which has placed him over Hindostan in a state of enjoyment and repose; and in modern times in finding a proud congenial seat of his power in the bank of England, true to the instincts of his nature, he has given Hindostan to the British, with a view to emasculate his father and destroy his power.

ECTURE VII.

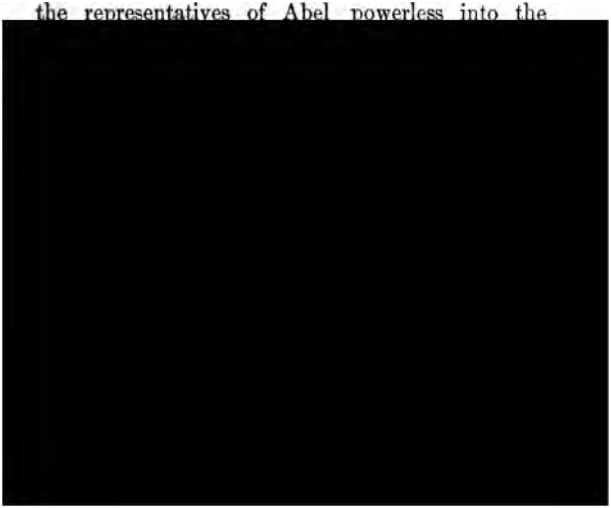
REIGN OF NIMROD.

m the blackness of darkness in
ıd raised on high, clothed with
l power of the high-priest Ham
l, Canaan now stood over the
the owner and supreme god of
atan had dishonored and con-
er, Terra sent to the assistance
ıle Brama, the root of all evil,

first permanent progress of good in Cain, the representative of Celum, instinctively adapted to exercise his bodily labors in tilling the ground; and then she created, and resigned her authority into the hands of Abel, instinctively adapted to mental labors, and to apply his knowledge to the other two races.

It was not until Satan had witnessed the nature and progress of good, in this prosperous and happy society, that he was permitted to come upon the earth, and enter Eden to contend with his father, through his representatives. He therefore determined to make Abel his priest, sanctified to his service, and through his priest to consecrate Seth, his own elevated representative, as king, to look out and provide for their wants, but more especially to bring them acceptable victims of the race of Cain, for the priest to sacrifice and serve up to his god, and afterwards to eat the remainder themselves. With this intent, Satan addressed himself to Abel, and, as a liar from the beginning, asserted that he was God, the creator of the heavens and earth, and all things therein, of man, and of all their past and present enjoyments in Eden, and that he had now come to reside among them, and constitute him his priest, devoted to his service and works, and when he had made this acceptable to his brother Cain, he should consecrate a king in

Seth, to govern the people and supply their wants. But after Abel was slain, Satan obtained his paradise without his priest, and appointed Seth as king, to provide for his wants and govern the people by his sacred authority; and when Satan had forfeited his godship, Lamech the king—the same as Seth, by killing Enoch succeeded to the office of Enoch, and carried the godship of Satan with his power to appoint a king out of Eden. The person of the defenceless Satan was then seized by Japhet, of the race of Abel, who gave him the justice he deprecated, and governed the people as king; and afterwards the king delivered him over to Ham, of the red race, who constituted himself priest. Satan was therefore delivered by the representatives of Abel powerless into the



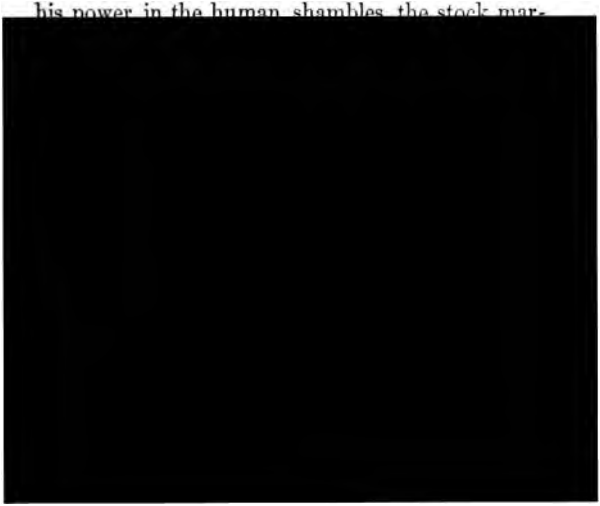
having seven heads and ten horns, and seven crowns upon his heads, likewise certain fearful beasts that rose up out of the sea and the land, having power to make and give life to an image of the beast, and cause all to worship it, so that no man might buy or sell, save him that had the mark or the name of the beast or the number of his name.

In Mythology, he is represented as a fearful and destructive hydra with a hundred heads, guarded by Argus with a hundred sleepless eyes, and defended by Brama with his hundred powerful arms and hands, all joined to one insatiate body, and nothing earthly can elude its vigilance, resist its power, avoid its fastening clutch, or escape its horrid and destructive jaws. Pride, lust, and ambition, which composed the bad symbol sacred, that is accursed in the sight of Heaven when applied to Satan or his works, had now raised up and united themselves under avarice, which, as more deep, destructive, and damnable, is called by the bad symbol divine, composed this horrid monster, and now ruled as god of gods and men in Eden, and has been the chief god of incorporated power, with but little intermission, from that time to this.

He is known at present in his worst form as the dire chimera of incorporated capital or money, and alike admitted to be without feeling, conscience, or soul. He not only feeds on human

flesh, but his destructive wars slaughter human victims by tens of thousands, to gorge the wolf and raven, and fatten the earth with their blood. His pitiless cruelty spares neither the infant nor the aged, the widow, the orphan, nor the innocent laborer, hungry and fainting in his service. He *rejoices* in the famine and pestilence he occasions, the poverty and distress he creates, and, goaded onward by gnawing hunger, is reckless in making the earth a desert and man a savage.

He rules over emperors, kings, princes, and statesmen; over clergy, churches, religious and benevolent societies; all acknowledge his power in the mighty god dollar, and his priesthood and worship in the divine financier, who presides over his power in the human shambles, the stock mar-



immense and industrious population, subsisting by agriculture, skilled in the useful arts, acquainted with commerce and trade, the use of money, and all the appliances of civilized life. A sufficient number of the sacred order of Ham remained to perform all the functions of the established religion at the expense of the people, while they consorted and feasted with the rich, and upheld the power of the divine stockholders and financiers of Brama with all their pious and sanctified influence.

But Brama was now supreme on high, and delighted in nothing but torture and distress, and gave the people of Eden into the hands of his sons, who were parts of himself, that they should plague them with all manner of vexations and plagues, until they were depraved and destroyed. This affliction is called in Scripture the bondage and slavery of sin, and is known by us as the bondage and slavery of debt, and is a sore and grinding torment, setting every man against his brother, his neighbor, relation, and friend, and giving no rest, by day or night, and with no other prospect before him but destitution and want; and notwithstanding all his efforts, at last it comes, and he faints and dies a pauper, unpitied and despised.

At the command of Brama from on high, the constituted authorities of Eden, both sacred and *profane, incorporated* his divine order with full

power to give life to the image of the beast on earth, so that no man might buy or sell without his mark on his forehead or in his hand, which by means of the serpent Proserpine, the interest on money, and the mother of the divine order, steals away something for the benefit of her sons from both those who buy or sell, and they perceive it not. In this manner having power over the currency, they had power over the lives, the morals, and the well-being of those that used it, and they were placed between the buyer and the seller, and stole from both at discretion. They also placed themselves between the laborer and all the good his labor produced to himself or others, and made him wear out his physical and moral energies, in producing and upholding nothing but evil; and

over Satan, was now on high, and had said: I will destroy man from off the earth; and for this purpose had caused his divine sons, the financiers and stockholders, to be incorporated into his image on earth, called in modern times a bank, and dispersed them among the people, as roaring lions seeking whom they might devour, yet acting under the guise of angels of light. Without labor, and without their doing any thing good under the sun, money flowed in to them in exhaustless streams, and yet it was the sweat and labor of the poor and deserving, stolen away by their secret and consecrated machinery of finance, which none but themselves could comprehend, and for no better purpose than to uphold their profligacy and abundance. Their secret paradise exceeded the debaucheries of Satan and Enoch, for which they paid the price, and still their wealth abounded. But outwardly, they were men of goodly port and fair seeming, ostentatious in their charities, loud and ferocious in their virtues; ever the first and foremost in support of religion, law and order, which only bound the victims for them to immolate. Under their influence, laws were violated or enforced, and judges restrained or decreed judgment; priests performed their sacred ordinances and religious rites, said prayers, sang praises, and *added to* the distress of the people by the expense

of their worse than useless ministrations. In his worst days, Satan had eaten the human victims he sacrificed, and lived with the females he violated as wives, and no worse was done by the king and priests, his successors; but this divine order sacrificed the lives of hundreds to obtain the luxuries of a single meal, and instead of even supporting the females they violated, they drove them forth to starve and die in the street by tens of thousands. All Eden was overrun with harlots and paupers. After all had been extorted from them, both virtue and property,—all that made life desirable, and enabled them to live, in vain they besought those rich and privileged monsters, that they might be permitted to labor for only a morsel of bread, and received only the taunts that

god, who had given divine right to the rich—the capitalist to rule over kings, priests and rulers, and cause them to make the people suffer and die in contributing to their pleasure, and thus keep the population within the means of subsistence. The king and priest had each of them had his day of supreme power, and made nothing but failures, and they were consequently raised up in greater numbers, with power over them to make them do that in which they of themselves had failed. At length the severest toil failed to procure the laborers sufficient food and raiment, to enable them to support themselves and rear offspring to perpetuate their virtues, and in their despair they began to abandon their useful occupations and fly to the wilderness, to feed on the spontaneous productions of nature, and band together to pursue the chase and defend themselves against beasts of prey.

But the reign of Canaan or Brama, had been endured until his day of oppression was drawing to a close. By driving the laborers to despair, he undermined the foundation of his power; and it is recorded in mythology, that when the reign of the gods had filled the earth with roaring lions, many-headed hydras, and men-devouring dragons, and the like, the mighty Hercules, the symbol of irresistible force or war, was born, at the command of *the beneficent* Euristheus, his weak and elder

brother; he overcame these destructive monsters, and even bound in chains the frightful Cerberus, the three-headed dog of hell, the king, priest, and power of money, incorporated in one body for the destruction of mankind in this world, and the world to come, and cleansed the Augean stable of human society.

In like manner it is recorded in Scripture, that when the sturdy Cain, the tiller of the ground, the honest producer and owner of property, and upholder of all the virtues of civilized life, found himself circumvented by the guile of Satan, acting through Abel, his brother, who had become his high-priest, and that he had nothing in prospect but certain destruction, in the last act of despair, he resorted to brute force, and rose up against his

over earthly kings and priests, over all property, over the labor, the liberty, and lives of the people, and after making his father a tiller of the ground, for the support of his privileged sons, he left him with all other agricultural laborers, in the hands of the unsparing and all-destroying Brama.

Satan had run his course of dissipation and crime, and received their reacting consequences, and being now a tiller of the ground, in the same state as Cain in the beginning, and nothing before him but the like despair; as the repentant prodigal, in the humble sincerity of his heart, he supplicated his father to be delivered and received by him as stated in the Gospel, not as a son, but as a hired servant. Celum then, as in the case of Cain, raised up Hercules, or Nimrod the rebel, the power of brute force, and he placed him under the command of Euristheus, or Japhet, the same as Abel, his weak and elder brother.

The beginning of the kingdom of Nimrod was in Babel, the confusion occasioned by the oppression of the divine order, which drove the people to the wilderness in search of food, where they were devoured by a terrible lion. But Nimrod was possessed of matchless strength and daring courage, and with one blow of his ponderous club, he laid this roaring monster dead at his feet, and *clothing himself* in its skin, became a mighty

hunter before the Lord. This was the Cleonian lion of Mythology, and it clothed him in honor. The people flocked to him with their complaints that their god was confined to the limits of his ancient paradise by the priesthood left by Ham, and made to till the ground, in a state of penitentiary slavery for their support, while they were delivered over to the like merciless and exterminating power of the Divine order of stockholders and financiers, the sons of the terrible Brama, from whom Ham himself had fled.

The strong and fearless Nimrod himself, of the race of Ham, heard their complaints and saw their distress, and at the command of his brother, the good Euristheus, the popular power, readily undertook to subdue this divine order, make them dis-

When Eve gave to Celum a representative in the agricultural laborer, in her joy she called him a *man*, and gave him power to defend his right to the possession of the soil and the fruits of his labor, against all the guile and powers of Satan, by manly force. Nimrod could not therefore be resisted by the sons of Proserpine, sanctified by Satan, and his march over Eden was that of a conqueror, and after he had subdued all opposition, he acknowledged Ham the successor of Cain, and Japhet the successor of Abel, as his superiors, and gave over to them his captives and spoil, and his reign was ended.

LECTURE VIII.

DISPERSION OF MANKIND AT BABEL.

THE mighty conquerors, from Nimrod to Napoleon, have wielded the weapons of human destruction, from the war-club to the cannon, with tremendous effect, and convulsed the world by

was finally ended; but they were still bound by their allegiance, and it was necessary for them to liberate him from his now unguarded prison, and surrender up to him the captives and spoil. Accordingly they took up their journey to the prison, where Satan or Noah was confined at hard labor, under the inflictions of his sacerdotal keepers, to pay for the tortures he received, prolong their continuance, and uphold, by this high example, the like unrequited and exterminating toil upon the people.

But Canaan was the monster, created by the rage of Terra, the dire Erinnys, to avenge her of her husband for his indignity and contempt of her sex, and Satan, who had now expiated his offences against his father, was still amenable to the judgment of his mother; Canaan, therefore, hovered over the prison, the last earthly vestige of his power, and called forth the priestly keepers, to witness their approaching danger, and receive his command.

In the mean time, Noah, weary and exhausted with toil in the heat of the sun, was no sooner left, by his keepers, than he went to the tent of the priest, and quenched his thirst with the wine he had long been compelled to make, but never before had tasted. On the return of the priest, he found Noah lying in his tent, naked as he had labored, and drunken with wine. He immediately executed

the command of Canaan by emasculating him, and then went forth, and met Shem and Japhet, and told them what he had done. They were struck with *horror*, and refused to be witnesses that the atrocious deed had been committed; and putting a garment on both their shoulders, went backward into the tent, and covered the naked and bleeding god of the earth; and, true to their allegiance, in his dishonor and distress, respectfully stood by him, to receive and execute his commands when the fumes of his wine should subside, and he should awake and give them. He was still their father and superior, and although fallen so low, was not divested of that prescience which descends upon the parent in the last moments of his departing power, and makes him foresee and utter the future

In this mythic oracle he blessed his father, Celum, the Lord God of Shem, the yellow or celestial race of mankind, and predicted that God should give enlargement, or progress, and a dwelling in the tents of Shem, to Japhet, the white race; and in regard to the Dives, or divine race, the representatives of Canaan, who had been the worst and most brutal monsters the earth had ever known, and had never shown toward their brethren either feeling, conscience, or soul, he gave them a just retribution by his curse on Canaan; by making them the servants, slaves, or property of both the other races, into whose society they could never enter, in any higher condition, without being destroyed: that is, he placed Shem in his true position, as the representative of his father, Celum, and Japhet, in that of Abel, as their guides and assistants, and made Canaan the slaves and property of both. Reduced to the lowest state of the prodigal, Satan had at last become sensible of the justice of his punishment, and blessed his father, and desired nothing more than to return to his presence; but Canaan stood above, and opposed his passage, as one who had blasphemed against his divinity, and enslaved his representatives, the divine order of mankind. But Shem, Japhet, and Nimrod espoused his cause, and determined to build a city, and a tower whose top should reach to the celestial

regions, and defend him against Canaan; and the city was built, and the tower rapidly progressed upward, and Canaan began to tremble for his safety; and, exalted above all, said: "Behold, the people is one, and they have all one language, and this they begin to do. Go to: let us go down, and there confound their language, that they may not understand one another's speech." And Canaan accordingly came down among them, and made every one selfish, and incapable of understanding any thing which was not for his own particular interest; and no two of them could therefore agree together in any thing, and the Lord scattered them abroad from thence upon the face of the earth.

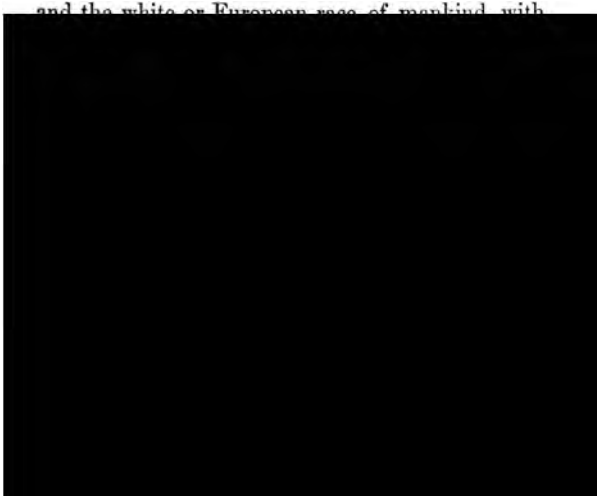
After the dispersion of mankind at Babel, the three gods were left three disembodied spirits;

dominions and reign over mankind. They r
yielded to his temptation; and Japhet mc
into the air, and stood on the top of the mou
to prevent his ascent to his father, Celum.
hastened to the ocean, and secured the boat
ships, to prevent his escape by sea; and C
seized the moment his divine race were set f
the destruction of property, to carry them wit
to their place in Africa, below Egypt, to wh
hastened to prevent the return of Saturn to t
fernal regions, the seat of his former power.

This race of mankind were the reverse of
the son of Eve, the possessors of the earth a
producers of plenty; they were the children
naan the accursed, by the serpent Proserpin
divine order he had established, with the pri
of taking away the profits of every man's lal
support their luxury and profligacy, which d
ed the life-blood of hundreds at a single mea
filled all Eden with their depraved and st
harlots, and drove forth the laborious and des
to perish with destitution and want; and thes
they who had received the last solemn curse
god of the earth, which had been confirmed
father, Celum, and justly marked them wit
blackness of their inexpiable crimes, and br
them as the slaves of all the other races in E

But when the gods had secured every

against their father's escape from Eden, they found him busily engaged in building up the agriculture of Egypt. They therefore held a council at Babel, to divide among themselves his dominions; and, upon due scrutiny, it was found that all three of them were united in maintaining their own self-preservation and independence; and to carry this purpose into effect, it was necessary to divide the dominions into three separate and independent sovereignties or states, but so constituted, that while each one was separate and independent within itself, the whole three should constitute but one entire united government. In pursuance of this object, Japhet, as Jupiter, received the air, all upon the surface of the earth, the continent of Europe, and the white or European race of mankind, with



necessary to annex that country to Asia, and Asia Minor was consequently annexed to Europe, which served to unite the gods more closely, by interconnecting their dominions more firmly with each other. It was likewise agreed that each of the gods should receive all devoted persons or victims, and by no means permit them to escape, inasmuch that if a person was thrown into a pit or cavern, which extended downward to the infernal regions—that is, so that he was under the surface of the earth—and Pluto permitted him to be helped out alive, he should forfeit to him his dominion and power. It was the same with Neptune, if a person was thrown into the water, or set adrift upon it, if he permitted him to be rescued alive; and if a person was carried to the top of a precipice or mountain, to be thrown down, and was permitted to escape, Jupiter should be subjected to the like forfeiture. That in regard to their government of mankind, Jupiter should be represented in the king, and royal or executive order, and Neptune in the high priest, sacred, legislative, and judiciary orders; that they alone should be represented in human society, and govern mankind by the fear, worship, and power of Pluto, during the brief term of human life, which Pluto should lengthen or shorten at pleasure, and always be present at the time of death, and receive *their spirits* to his exclusive keeping; and, after

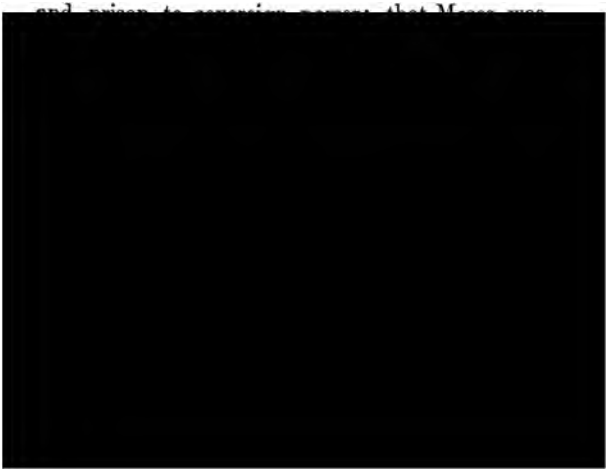
punishing or rewarding them at his discretion, should permit them to drink of the waters of Lethe, or forgetfulness, and return back again to human life. That the sacerdotal and royal orders of mankind should be held and respected by the people as established by sacred and divine right, and all their commands revered and enforced as such, and they should be esteemed and privileged above the social restraints and moral obligations of the rest of mankind. After the gods had made this agreement, they mutually saw and felt that not only their power, but even their very existence, depended on its being strictly observed, in every particular, by each one of them. On this account they severally invoked the Fates, the Great Ethereal Powers, to destroy him by the most terrible destruction he

When the gods had taken their oaths, there was a brief and solemn pause; when suddenly, according to Mythology, appeared at their council the beautiful Iris, as the younger Vesta, surrounded with the purity and brightness of her father's glory and honor, and the seven thunders of his power; and after casting a mournful look over the ruins of Babel, and the wide and barren waste of Shinar, she informed them that their oaths were registered, and when broken, the penalties would be enforced; that the earth was *hers*, and should *not* be made desolate, but in due time become a fit residence for the inviolable preservation of her representatives and the purity and honor of her household.

LECTURE IX.

SECRET MYSTERIES OF THE GODS.

EGYPT, the land of Mizraim, tribulation or trial, is the land of mystery. It is revered as the cradle of letters, arts, and sciences; of Mythology, the Law, and the Gospel. It was here that the youthful Joseph was sold, and raised from slavery



which occasioned such mighty revolutions, never extended to that secluded country. Hence it afforded a safe and desirable retreat for Saturn, in the confusion caused by the dispersion of mankind at Babel. But after the gods had united and divided the dominions as before related, they fixed upon Egypt as the place of all others to establish the mysteries of their government, in order to maintain their existence; and afterwards established themselves throughout Eden, wherever the spirit of agriculture was built up.

The mysteries of the gods was confined to two hereditary classes of mankind, the sacerdotal and royal, the representatives of Neptune and Jupiter, who cherished a common brotherhood, and always acted in concert with each other. They were styled the sacred and privileged classes, and had the lives and well being of the people, styled the vulgar and profane, absolutely at their disposal. The priesthood superintended these secret mysteries, and administered the sacred rites, and they alone could enter the dark and secret shrine, consult the gods, and make known the oracles of their will and pleasure, which were regarded as infallible and too sacred for mortal scrutiny.

After they had consecrated and invested the king as chief executive, they placed on his head *the frontlet* or asp, as a symbol of their god, and

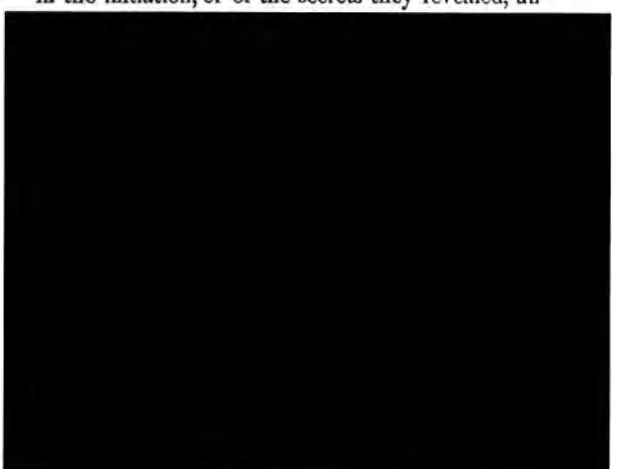
his person as well as all those of his relations and nobles, were considered sacred and inviolable, and his commands obeyed as emanating from their god himself.

The mysteries were formed into different grades, degrees, or schools, and after the neophyte had been properly prepared, passed the ordeals, and been initiated into the first grade or degree, he must become perfect in every thing taught in that degree, before he could by another initiation be advanced to the second, and in like manner he progressed until he was taught all those forms and observances the gods required in their worship and service, as well as the limited arts, sciences, and useful knowledge they were able to make known to mortals. The priesthood likewise presided over

they were all hereditary, still the son must pass through the same routine of initiations and progress before he could obtain the secrets and exercise the humble trade or occupation of his parent; and so deep and permanent have these impressions been made, that the word's art and mystery are still preserved in all indentures of apprenticeship at the present day. But the initiations into these mysteries, especially among the privileged classes, have always been represented as the image of death, and they left a deep impression upon the mind, which was never forgotten. The terrible ordeals through which they passed, and the severe inflictions they bore, were intended to obliterate the impressions of their childhood and former life, and train them to a patient endurance and implicit obedience to the will and command of their superiors.

The rules of these mysteries admitted of no change, and were always strictly observed with scrupulous exactness, from one generation to another, and they taught the secret meaning of the genealogy and power of the gods, and their government of mankind from the beginning given in Scripture and Mythology, which none but the initiated could understand, and which were devised in the best possible way to conceal the truth *from* the initiated, and mislead them in all their

researches and inquiries upon the subject. They likewise taught that the condition of mankind could not be improved, and that the gods required the utmost exactness in all their observances, and the least innovation would be sure to provoke their anger, and be attended with the most fearful consequences. After a person was initiated, his consequence and authority was increased, as he progressed from one grade to another. He was always the brother and companion of his equals, the master of his inferiors, and the slave of his superiors, at all times bound to implicit obedience to their commands. Every thing in the grades above him were secret as the grave, and he could form no idea even of the ordeals he would have to pass in the initiation, or of the secrets they revealed, un-



Inquisition, to check the progress of mankind and uphold the dominion of the gods.

These mysteries likewise formed a secret tribunal, with unlimited power of torture and death, which no public authorities dared question. The highest and lowest were alike subject to its power, and kept in a state of constant apprehension and terror; and lest there might be a few moments of social and cheerful enjoyment, the image of a human skeleton was required to be present at every private feast.

The stern and gloomy Pluto, the chief god of fear and worship, was never known to smile, and he required a serious and sad countenance, and a state of constant apprehension and terror. To propitiate him, the priesthood afflicted themselves; the tortures of initiation were administered, and human victims were offered on the altar. The oaths administered at the successive initiations, were of the most solemn and terrible import: that in case they revealed a secret, violated the rules, or disobeyed superiors, the penalties amounted in all to the fearful extent that they should be emasculated, have their ears, nose, hands, and feet cut off, their eyes and tongues torn out, and be disembowelled and burnt; and they swore not only to suffer these penalties themselves, but to inflict them on others *for like* offences. And when any of these penalties

were inflicted in more modern times, as in Greece and Rome, where the discipline was less rigid and strict, no magistrate dared interfere, or institute legal inquiry for the missing person; and when the rank and power of the offender were such as to overawe this tribunal, the vengeance of the gods permitted them not to escape, and Cambyses and Pompey accordingly perished miserably—the former for wounding the god Apis, and the latter for violating the shrine of the temple at Jerusalem.

The first of these penalties named in the oaths was frequently inflicted on young neophytes, and they were made priests of a particular order, and intrusted with the females of their superiors, and kept in constant terror of further inflictions.

Besides the cruelties already suggested, the

ness; for the high-priest was consecrated by the sacrifice of a heifer—that is, one innocent young female—and he could marry none but a virgin, of which he himself was the judge; and he could divorce his wife, and marry another at pleasure, which gave him all the license of Ahasuerus in the book of Esther, of which they have never complained.

LECTURE X

PLUTO BEGUILES A TRUE PATRIARCH OF THE HOUSE OF SHEM.

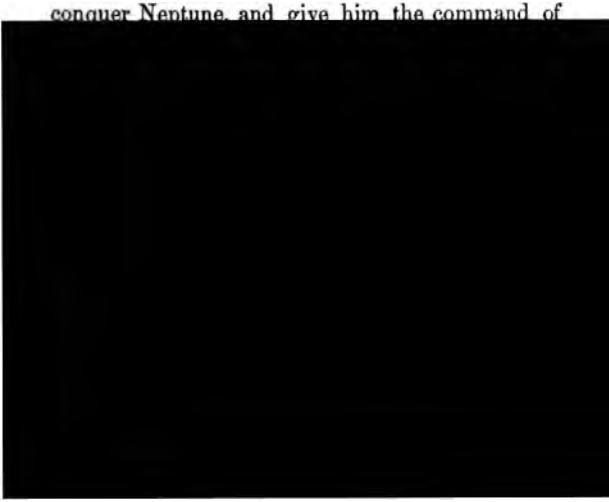
After the gods had established their mysteries in Egypt, each of them repaired to his separate dominions; and Jupiter married Juno, beautiful and capricious as the atmosphere; and Neptune married Amphitrite, the salt that preserves the waters of the sea from change, and that education

overthrew his father, Celum, in Eden, he made the heavens accessible as the next progress; but he afterwards fell into the hands of his son, the high-priest Ham, who tortured and mocked him with religious rites and worship, and claimed his power; he boldly asserted that he had not only made the earth out of nothing, but the heavens also, and to enforce this latter claim he penetrated deep into hell, and brought out all its treasures of power, and the evil spirit thereof in his son Canaan, or Pluto, intending with his assistance to elevate himself into the heavens; but when he had raised his ark above Jupiter, he was cast down, and finally ended his career by giving the supreme godship of power to his son, and making his father the harmless god of agriculture, for which he received his Bramin priesthood without progress in Hindostan.

But Pluto, who at first stood so high above his brothers, was now cast down an equal distance below them. Still they acknowledged his supremacy, and he congratulated himself that he had obtained the deep and broad foundation under the land and the sea on which they stood; and, in his pride and ambition, he regarded not only them, but the Fates themselves, as trespassers, and usurpers of the rightful inheritance he ought to receive from his father, the high-priest Ham.

He therefore contemplated building a sure

mythic work on this foundation, to extend upwards and overthrow his brothers, and add their power to his own, and then to enter and conquer the heavens. For this purpose he must enter Eden, and beguile a true representative of Celum of the house of Shem, and induce him to enter through Egypt into his treasury in hell, and bring from thence the materials and symbols of his power, by and with the consent of the king of the Mysteries, and place them in bank in his empty house in Asia, above their power. He must then try and prove this person still further, and join him with himself as his foundation in hell; and then have a joint son, by a woman of the same race, tried and proved in like manner; and this son, as priest, could conquer Neptune, and give him the command of

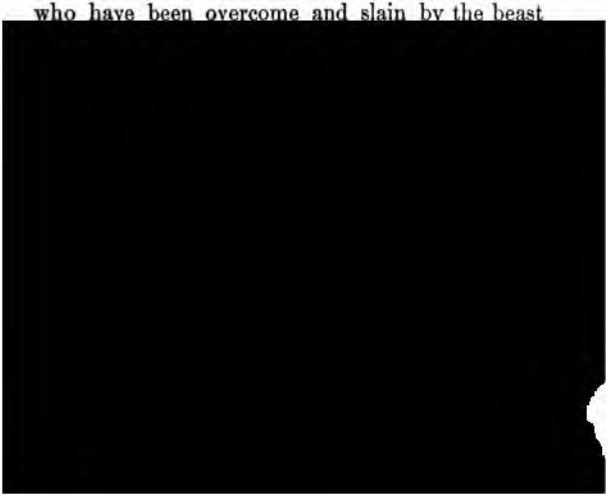


into a solid pyramid, and bring up his forces from the North, South, East, and West, from the lowest hell, to conquer the heavens.

In this daring attempt both Saturn and Ham had failed, and been forever cast down, before they reached the heavens; but the latter had raised up and given progress to Pluto, a deeper and worse power, whom he had sanctified and consecrated as supreme and divine, and he was not to be dismayed by their failures nor deterred by difficulties and dangers; but being now in the lowest seat, the source of power among the gods, he determined upon their overthrow, to elevate himself above the Highest; and, according to the plain and express authority of the Scriptures, he made the attempt, and so far succeeded, that for a long time he stood in the heavens, uttering his horrid blasphemies before the Ethereal Powers.

Intent upon this daring object, in deep disguise he entered upon the earth, through the realms of Sodom, and, passing by his different tribes of Canaanites or merchants, he entered the plains of Shinar, and beguiled the lineal patriarch of the house of Shem, and from him succeeded in raising up a peculiar people, who from that time to the present have never served or worshipped any other god. And their insatiate greed and devotion to money, *the root* and symbol of his power, has been equal-

led only by their strictly applying it to his service in warring against heaven, by destroying all virtue and happiness in mankind. Although they have never been able to maintain a national existence long at a time, yet in all their captivities and dispersions, they have ever been steadfast in their faith and practice, and acknowledged none but each other as brethren, and cherished an undying hatred to all other races of mankind. They have carefully preserved their national records and sacred writings, called by us the Scriptures of the Old Testament, which, with the Heathen Mythology, are described in the book of Revelations as the two Witnesses, the two olive-trees, and the two candlesticks, standing before the god of the earth, and who have been overcome and slain by the beast



and used every exertion, laid down their lives to reform them, they have utterly failed.

Among the Hebrews, or wanderers of the plains of Shinar, Pluto selected Abram, the son of the patriarch Terah, as the foundation of his Brama, to conquer the heavens; but he had no power over him, except what he might gain by his temptations, from his free consent. And the parable of the life-journeying and devotion of Abram, gives the manner in which he was tried, proved, accepted, perfected, and joined with Pluto, in equal and everlasting league and covenant, and his chosen seed after him forever. It likewise shows the manner by which, through him, Pluto established his power in Asia above the mysteries of Egypt, and laid the foundation for the future progress of his dominion over the world.

The parable begins with the genealogy of Abram, to show that he was the true patriarch of Shem; and Pluto had already assailed him, and he had greedily accepted the temptation that Christ afterwards rejected; and, from motives of avarice, ambition, and self-aggrandizement, had given up all the ties of country and kindred, fell down and worshiped Pluto as his god, devoted himself to his service, and made preparations to go wherever and do whatever he commanded, provided this command was always attended with a sufficient promise of

reward as an inducement, for Pluto himself could form no conception of any higher motives of human action than selfish and temporal reward or pay. It was the object of Pluto to employ Abram, under his special instructions, as already suggested, to bring the precious metals, the root and material of his power, from his vault in Africa, below Egypt—which stood as hell—through Egypt, by and with the consent of the king and commander of the mysteries, and deposit them in bank in his empty house in the land of Canaan or merchandise, and afterwards to give them currency and power, by complying with all the ordinances of his father, the high-priest Ham. And for this purpose Abram, wholly ignorant of the future, had blindly placed himself under his command, and made preparations, by

"Get thee out of thy country, and from thy kindred, and from thy father's house, into the land that I will shew thee: I will make thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Taking his wife and Lot, and all he had, and described as a Syrian ready to perish, Abram journeyed, not knowing whither he went, until he came into the land of Canaan, and passed into Sichem unto the plain of Moreh, where Pluto appeared to him, and said: "Unto thy seed will I give this land." And Abram there built an altar to his worship. From thence he removed to a mountain on the east of Bethel, or the house of god, and pitched his tent, having the house of god on the west, and Hai, a bank, on the east, and there he built an altar, and called on the name of his god, and the command he then received was performed by his subsequent journeyings, and return to the same place. Abram therefore journeyed to the south, and, finding a famine in the land, went into Egypt to sojourn there.

The mysteries of Egypt tolerated the licentiousness of the privileged orders, and gave to Pluto the power of lengthening or shortening the term of *human life*, and he could therefore afflict mankind

with diseases, and qualify physicians to cure them, and by this prerogative he had formed a scheme to induce the Pharaoh, which means the king reigning by the power of the mysteries over a willing and obedient people, to give Abram all the assistance he might require in his expedition. Abram accordingly no sooner arrived in Egypt, with the beautiful Sarai, who passed as his sister, than the princes commended her to Pharaoh, and he took her to his house, and entreated Abram well on account of her. And he consequently had sheep and oxen, and he-asses, and men-servants, and maid-servants, and she asses, and camels. But Pharaoh and his house were soon afflicted with that horrid and loathsome disease which has ever since followed licentious practices. And when Pharaoh sent for Abram, and communed with him on the sub-

beginning, between Bethel and Hai, unto the place of the altar which he had made there at the first, and there Abram called on the name of his god.

By means of this true patriarchal family of Shem, beguiled and devoted to him as their only god, at the place where Saturn had blessed the lord god of Shem, Pluto had now succeeded in having the precious metals brought to the very place he desired. But they were tainted by the horrid disease by which they had been obtained, and, to free them from this encumbrance, the faithful Lot had been provided as a sacrifice. Abram was therefore required to separate himself from Lot, which carried off the disease to Sodom, while he himself remained at the altar, with his precious metals. And when he had divided off and devoted Lot to something worse than death, Abram took from Hai, the bank, or heap on the east of his tent, the precious metals he had brought from below Egypt, and after consecrating them in due form at the altar, he placed Hai in Bethel, or the bank of precious metals in the house of god; and by this act he had now brought the power of Pluto from hell, and placed it on earth, above the power of the other two gods, and given him a clear right to bestow on the seed of Abraham all the blessings Saturn had given to the lord god of Shem, and to build on this foundation, now laid at the surface of

the earth, his Brama, to conquer the heavens. He therefore accepted the work, and said to Abram: "Lift now thine eyes, and look from the place where thou art—northward and southward and eastward and westward—and all the land thou seest, to thee will I give it, and to thy seed forever: and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length and in the breadth of it, for I will give it unto thee." Standing on his bank, in the house of god, Abram then looked towards the north, the south, the east, and the west, and thus represented in his person the Brama of incorporated capital to be completed in his seed, made numerous as the dust of the earth, who might at any time

altar; and he therefore sent him through the land of Canaan or merchandise, to make them current as money. And Abram journeyed to the south, to Mamri in Hebron, and there he built an altar, and obtained three confederates, making with himself the four persons incorporated in Brama. At this place tidings were soon brought him that a confederacy of five kings, after ravaging the neighboring country, had taken Sodom and Gomorrah, and carried off Lot, with other captives, and all their goods. He immediately armed his trained servants, and with his confederates pursued them unto Dan, and, by a sudden onset in the night, defeated them, and recovered the captives and spoil. The fame of his victory went abroad, and on his return Abram was met, at Shaveh, by the king of Salem, interpreted the king of peace; likewise the Melchizedek, or king of righteousness, and the priest of Jupiter, the possessor of the air and all on earth; and he brought forth bread and wine, and said: "Blessed be Abram of the most high god, possessor of heaven and earth, and blessed be the most high god, who hath delivered thine enemies into thy hands." Abram then gave to this royal priest, the king of peace and king of righteousness, a tenth of all the captives and spoil he had recovered, and afterwards scrupulously restored all his own share of the remainder without ransom; for he could re-

ceive nothing from Neptune, who had constituted this king and priest, nor from Jupiter, the giver of victory; and by this Pluto received through Abram, his representative, the right to constitute the king of peace and righteousness, and priest of the most high god, which god he now had a right to become, by pursuing the plan he had devised; and from that time to the present the favors and blessings of the king and priest have been mercenary, and at the disposal of Pluto.

Abram had now rescued his kinsman Lot and the people of Sodom from captivity, and brought them back to suffer a worse calamity, and enabled his god to constitute him king of peace and righteousness, and establish him in a priesthood above the power of the other gods. When he therefore

high god, whose seed was to receive this elevated inheritance.

But as Pluto nor Abram possessed none of the requisites of Melchizedek before he had been corrupted, Pluto substituted a blind belief to be counted as righteousness, and constituted in Abram that order of kings and priests which have existed to the present day, which belief supplies the requisites of peace, justice, and morals. He likewise taught Abram certain sacrificial rites, hereafter to be more fully described; and when he had performed them, lo! a horror of great darkness fell upon him, and his god appeared to him and said: "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge, and afterward shall they come out with great substance, and thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. But in the fourth generation they shall come hither again."

Pluto then made a covenant with Abram, and assured unto him all the land from the river Egypt unto the great Euphrates, extending indefinitely on the north, including ten different nations who dwelt upon it. The possession of unlimited riches in this world, and expectations in the next, with the *honor of* entering into a covenant as an equal with

his god, which assured the same good fortune to his seed, and added the possession of all Eden, was sufficient to satisfy the craving ambition of Abram, and he now informed his god that he was a childless old man, cut off from all his kindred, and this seed, the inheritors of such magnificent promises, had no existence, but a servant born in his house, was his heir. His god then assured him that this servant should not be his heir, but he should have a son of his own, for that purpose. Despairing of having a child by his wife Sarai, he received from her an Egyptian maid-servant called Hagar, who bore him Ishmael, on whom he doated with all the fondness of age. The affairs of Pluto rapidly prospered, and when Ishmael was thirteen, and Abraham was ninety-nine years old, the pre-

him, to be the token and seal of this everlasting covenant between them forever. But Abraham was not forgetful of his son Ishmael, and interceded in his favor, but could only obtain the promise that he should become the father of twelve princes and a great nation.

Before Lot was separated from Abraham a confederacy of four cities existed around the volcano of Sodom, on the plains of the Jordan, represented at the time as fertile and everywhere well-watered, as the garden of the lord, like unto Egypt as thou comest unto Zoar. The agricultural progress of Saturn had, therefore, crossed the desert, and were extending northward over Eden. But, the people of this highly favored confederacy, in the sight of Abram and his god, were represented as wicked and sinners before the lord exceedingly; and when Lot was separated from Abram, he took up his residence among them, carrying with him the horrid disease which had been instituted in Egypt. And when Abram left Bethel, he formed an equal confederacy in the less-favored territory in the west of Sodom, over which he presided, with an unlimited amount of gold and silver rapidly becoming current as money.

Happy would it have been for Lot and the people of Sodom, had they remained captives of the five kings; but they were rescued and brought

back by Abram, and obliged to contract a debt to his confederates for their ransom, with a yearly stipend by way of interest, until it was paid in full, was decreed by Abram, as Melchizedek, between the parties, and this fixed the just rate of interest on all debts, whether contracted by law or otherwise; and thirteen years afterwards when it was established as custom and law, Pluto appeared to Abram as almighty god, with full power to perfect and establish him as his exclusive representative above the power of the other gods. At this time, the people of Sodom were dissipated, and exhibited characteristics of persons who had lived extravagantly upon borrowed money which they possessed no intention to pay. In their licentiousness they had invented new pleasures, still named from the

related to the payment of debts and keeping contracts was the only question, and when Abram was assured that not ten just men existed among them, who could not repudiate their debts, he gave over the whole to destruction, and did not even intercede for his kinsman Lot.

By an act of his power, Pluto then turned the Jordan into the volcano of Sodom, extinguished its fires, sank this fertile, agricultural plain fourteen hundred feet below the level of the sea, and converted the site of the confederate cities into a noisome and pestilential lake, known as the Dead Sea, over which no bird flies, and therefore called Avernous in Mythology, and is placed at the entrance of the infernal regions, around whose black and noisome waters the spirits of the dead were compelled to wander, until they obtained a passage to the gloomy regions of Pluto, and in Scripture its dreary solitude is expressed as the valley and shadow of death.

Pluto had now attained the object of his ambition in the re-existence of Proserpine; that is, interest in money, and according to Mythology, he carried her and this fertile and well-cultivated plain with him down to the infernal regions, leaving this lake in its stead, by which he made the cultivation of the earth subject to his power, and the Scriptures *identify* Proserpine, with the wife and mother of the

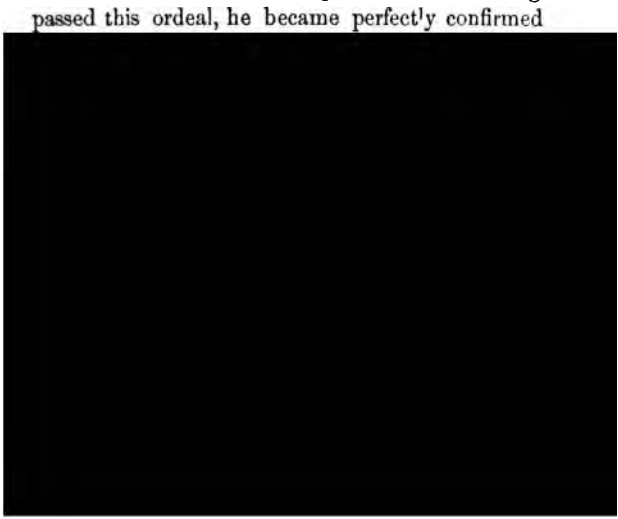
two incestuous daughters of Lot, who looked back from her husband and children in their time of peril, and became the salt that preserved the power of destruction, over the cultivation of the earth, by means of the interest on money, which has been the thievish serpent, to perpetuate his destructive power to the present time. In her he likewise had a wife, and could create spirit, and perform his promise to Abraham, in giving him a son by Sarah, to be the true heir of their mutual covenant, and raise up a chosen seed to extend and perpetuate his power over the other two gods.

But when Abram saw this whole plain smoking like a furnace, he journeyed to the south and dwelt in Gerar, the place of dispute, between Kadesh, the holy, and Skeer, the ox. But the disease

als in coin had already become current as money in the sorrounding country, where Abraham was unknown. Besides this acquisition of wealth, Abraham was soon gladdened by the birth of the promised son by Sarah, as the heir of all his wealth, covenant, and expectations, and he called his name Isaac or laughter, from the circumstances of his birth. But Sarah could not endure that Ishmael should laugh at the birth of Isaac, and to please her and his god, Abraham was soon obliged to drive off Hagar and her son, with a loaf of bread and a bottle of water, to seek their fortune or perish in the desert.

Abimelech was overawed by the superior fortune and address of Abraham, and with Phicol the captain of his host, as the voice of his people, he made a covenant with Abraham which was to endure for three generations, and was confirmed by the mutual oaths of the parties, and by which Abraham obtained in addition the well and territory of Beer-sheba, where he planted a grove, and having been already tried, proved, accepted and perfected, he now presented himself for his last degree, to be confirmed and forever established, and therefore called upon Pluto in the grove of Beer-sheba, as the everlasting god. This was the last ordeal through which Abraham was to pass, and would confirm and establish him and his chosen

seed in the everlasting enjoyment of all his promised and covenanted privileges and blessings. And he now received a positive command to take his only son Isaac, and to go to Mount Moriah, interpreted the bitterness of the lord, and afterwards the site of the temple at Jerusalem, and there offer him up as a burnt offering. Abraham strictly complied with this command, and bound his victim and placed him on the wood of the altar, but was prevented only when he had taken the knife to cut his throat. Abraham then looked behind him, and near by he saw a ram caught by the horns in a thicket; and he offered it up instead of Isaac, and called the name of the place Jehovah jireh the true and faithful will provide; and having passed this ordeal, he became perfectly confirmed

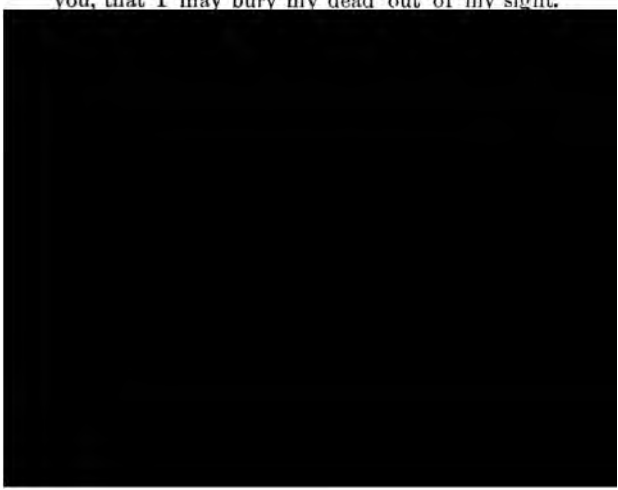


the sea-shore; and thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou, hast obeyed my voice."

Abraham could now receive no greater trials, nor could his god bestow upon him any greater blessings than he had sworn to perform, and he, therefore, returned to Beer-sheba, where he was greeted with favorable tidings from his kindred in Padan-aram, a sufficient presage that he must in due time provide his son Isaac with a wife from among them. Not long after this event, the death of Sarah took place, when she was one hundred and twenty seven years old, at Kirjath-arba, or the place of four, in Hebron, or friendship, in the land of Canaan, trade or commerce, near the cave of Machpelah, or of double descent, consequently at the place where Abraham with three united confederates, first formd the Brama, or bank, and near the vault of double descent, from which he received his supplies of the precious metals, from the dark and infernal world, which enabled his god to corrupt and destroy the peaceful agricultural confederacy of Sodom. And Abraham came thither to weep and mourn for her. And at this dreary and solemn place, near the lake Avernous; where no bird flies, and fourteen hundred feet below the level of the sea, and in the gloomy grove, as described in

Mythology, at the gate of death, among the children of Fear, into which all must enter, and lie down in friendship together, and their bodies become dust, and their spirits enter the yawning cavern of double descent, at the end of the field, and be hurried downwards to the regions of enjoyment or woe. The Scriptures record of Abraham, that he performed the following ceremony, by which he became the owner of this place, by fair purchase, and secured it as a possession to his chosen seed after him.

And Abraham stood up from before his dead, and spoke unto the sons of Heth or the sons of Fear, saying, I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight.



much money as it is worth; he shall give it me for a possession of a burial-place among you: and Death dwelt among the children of Fear. And Death the Hittite, or decomposer of bodies to dust, answered Abraham in the audience of the children of Fear, even of all that went in at the gate of the city, saying: Nay my lord, hear me: the field give I thee, and the cave that is therein, I give it thee, in the presence of the sons of my people I give it thee; bury thy dead. And Abraham bowed himself before the people of the land, and he spake unto Death in the audience of the people of the land, saying: But if thou wilt give it, I pray thee hear me, I will give thee money for the field; take it from me, and I will bury my dead there. And Death answered Abraham, saying unto him: My lord, hearken unto me. The land is worth four hundred shekels of silver, what is that betwixt thee and me? bury thy dead. And Abraham hearkened unto Death, and Abraham weighed unto Death the silver, which he had named in the audience of the sons of Fear, four hundred shekels of silver, current money with the merchant. And the field of Death, which was in the cave of double descent, which was before Mamre or bitterness, the field and the cave which was therein, and all the trees that were in the field, that were in the borders round about, was made sure unto Abraham for a

possession, in the presence of the children of Fear, before all that went in at the gate of the city. And after Abraham buried Sarah, his wife, in the cave of the field of double descent before bitterness, the same is Friendship in the land of Canaan or Trade, and the field and the cave that is therein, were made sure unto Abraham for a possession of a burying-place, by the sons of Fear.

This is the oldest description of that dismal grove, beyond the dark waters, over which no bird flies; where the pale and trembling children of Fear are gathered around the gate of death, into which all must enter and lie down peaceably in the dust together, and their spirits be hurried forward, down the cave of double descent, at the end of the field, into a place of enjoyment or woe. Its de-

where they enjoyed a mild climate, verdant fields, shady groves, and all manner of delights—the very plains submerged by the dead sea: but the other led to a reverse of condition—a place of torture and woe; but the mild spirit of Mythology supposed no one permanently confined to this latter place, but certain giants and monsters, who had opposed the gods, and were, therefore, kept in this condition for the benefit of both gods and men.

But the Hebrew description of this descent was more authentic, and illustrative of the intolerant and merciless character of Pluto himself. That the one descent led down to a place in the subterranean regions, prepared by their god, and stored with all manner of delights for his chosen people, and named after their great progenitor, "Abraham's bosom," for he was constituted proprietor and keeper of this place of paradise, appropriated wholly to his chosen seed. But near by, and within talking distance, separated by an impassable gulf, was the lake of fire and brimstone, and all the rest of mankind were driven down the other road into it, and damned for the gratification of the faithful, who, like their god, himself, delighted in nothing so much as the torture and distresses of others.

After Pluto had therefore admitted Abraham into an equal and just covenant with himself, on the death of Sarah, which took place at the original

seat of their power, Abraham entered among the children of Fear, at the gate of Death, and was admitted as a mighty prince, the Melchizedek of the earth, and at their intercession and in their presence, he purchased of Death all his rights over his field of dust, and the yawning cave at the end of the field, down which the spirits of all must be conducted, to their future lot in the invisible world, for which he paid the full price in money, the symbol of the joint power of Abraham and Pluto; and the dismal and fearful grove beyond the dark water at the gate of Death, and the field of dust, and the cave of double descent, to joy or woe, into which the spirits of all must enter to the invisible world, were made sure unto Abraham as a possession in his lifetime, and down this cave into the

and from that time to the present, the faith in a blind belief, and the payment of money as a necessary requisite to secure the happiness of a future existence, have been the resources of mankind, against the fears of death and hell. Nothing now remained for Abraham, but to provide a wife for his son Isaac, from among his own kindred in Mesopotamia, and this he performed by means of his steward, whose fidelity was secured by the solemnity of an oath; and the journey of the steward for this purpose is remarkable for his strict devotion to the god of Abraham, under whose auspices he travelled, and for the exact value of all the bridal presents, composed of the precious metals, and which, considering the wealth of Abraham, was quite inconsiderable, and yet their value was known in Mesopotomia, and the scarcity of the precious metals caused them to be highly appreciated.

Abraham survived the marriage of his son Isaac thirty-five years, and devoted his time to the most profligate sensuality, but he gave his concubines and their children portions, and sent them away in his lifetime, lest they might interfere with the inheritance of the favored Isaac. At length Abraham died at the good old age of one hundred and seventy-five years, and his sons, Ishmael and Isaac, buried him in the cave of double descent, where

he had previously buried Sarah his wife, and of which he was the owner, and where he continued to judge the spirits of the dead from his time to that of Moses.

The life of Abraham is an important epoch in the history of mankind. He was the tenth in descent from Shem, and according to the last disposition of the god of the earth, the hereditary patriarch of all Eden, with a right to consider the house of Japhet as his inmates and dependents, and that of Canaan as their slaves.

But the adversary of this fallen god had defeated this arrangement by a terrible revolution, and Japhet was now in Europe, and Canaan in Africa, both incapable of forming an organized government, while Shem was in no better condition, and

to plot their destruction. He found in the pride and ambition of the hereditary patriarch of Eden, a fit subject for his temptations, and led him from one grade to another, until he made his whole character a complete counterpart of his own, and then received him into joint covenant with himself, and a due partition of power, and from that time to the present, the keys of riches and honor, death and hell, have been in the hands of mortals, devoted in faith and practice to the god of Abraham.

By joining the patriarch of Shem with himself, Pluto acquired all his rights in Eden, and built up the foundation of his Brama, from the infernal regions to the surface of the earth. But it was necessary for him to have a son of Abraham, and then a grandson, both of equal and devoted faith, to be joined with them, to make his Brama complete, and raise him above the power of the other two gods, and enable him to stand in the heavens, and then by increasing the family of the latter into a family of nations united in one common faith, and one common patriarchal chief, he could subdue the earth, and extend his conquest upward, and make the seed of Abraham like the stars of heaven.

The sacrifice made by Abraham, under the special directions of his god, reveals the secret mysteries of Pluto, and the manner of his work. In

the first place, Abraham took a heifer, a she-goat, and a ram, each of which was three years old, and divided them in the midst, and placed the pieces opposite each other in the order already described, and then a turtle dove and a pigeon which he did not divide, and he walked all day between these divided carcasses, and guarded them from birds of prey. As the sun was going down, a deep sleep fell upon Abraham, and lo! a horror of great darkness fell upon him, and he saw the future affliction of his seed in Egypt, and their return with great substance; and when the sun had gone down, and it was dark, behold! a smoking furnace and a burning lamp that passed between these pieces.

From the latter part of this passage, it has been understood throughout the Scriptures, that the day

thrown aside, the valleys are exalted, and the hills laid low, and the smoking furnace is followed by the burning lamp of the railroad car, and the lightning carries messages swifter than the pigeon, and the reign of the dove is therefore at hand.

But more fully to explain the meaning of this sacrifice, it is necessary to observe that the third grand epoch from the reign of Eve, resulted in placing Canaan or Pluto above all gods. With reference to these three epochs, all the victims of Abraham were required to be three years old. The heifer represented the Latona or concealed Eve, who is known in Mythology under the symbol of Io, a heifer, from her having escaped from the house of Japhet in Europe, to Asia, by swimming an arm of the sea on an ox, which has caused that place to be called the Bosphorus or Oxford, from that time to the present, and then she found a refuge in the obscurity and disgrace of the family of the chief patriarch of Shem. By sacrificing and dividing the heifer and she-goat, the symbo of the mother of the gods, and afterwards the ram, as the symbol of the righteous Abel, he could enter into the sphere from which Eve proceeded, and burn up the past with the other gods, extend his conquest, and make the seed of Abraham like the stars of heaven, as before stated. He taught Abraham, that every progress in his favor must be

obtained by a sacrifice. In order to be received, in the first place, under his special guidance and command, he was required to sacrifice all his rights of country, kindred, his father's house, and the god of his fathers, and marry his sister, the beautiful Sarah, the supposed Io or Latona, with no other ties of union between them than that of interest, the marriage of Pluto, by which she agreed to prostitute herself for his benefit, which gives the husband a legal right to compensation in such cases at the present day. He obtained the precious metals by sacrificing the chastity of his wife; and when he had brought them to the place required in the land of Canaan, he was obliged to sacrifice Lot and his family, by an entire and permanent separation, before he could place them in the house

his old age and heir of his promise, he was required to sacrifice him in the most unfeeling and brutal manner; but when he had bound him as a victim, and was about to cut his throat, his God stayed his hand, and substituted a ram in his stead. It is difficult to conceive that a man could manifest evidences of being more depraved in heart and bad in practice, than Abraham; when Pluto finally joined him and his seed with himself, in everlasting covenant, and gave him an earthly reward of unbounded wealth, and thirty-five years of lingering old age, which, like many rich men of the present day, he devoted to the most disgusting sensuality.

LECTURE XI.

ISAAC, THE SON OF ABRAHAM.

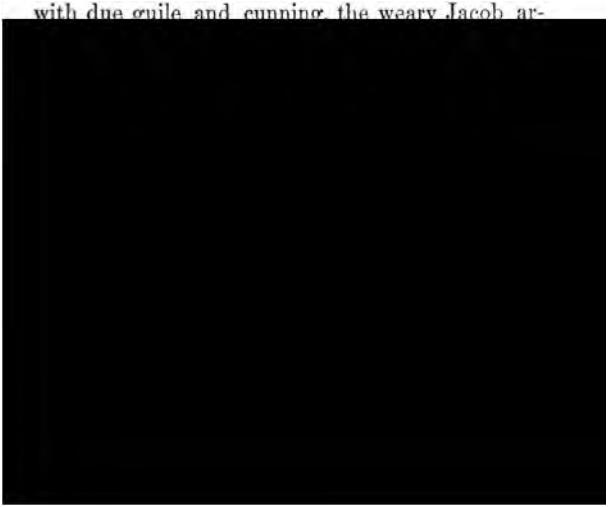
On the death of Abraham, his god received Isaac as the heir of his covenant, which made him the third person of Brama, with all its powers and

his wife; and after this the Scriptures record of Isaac, that the man grew and waxed great, and went forward, and grew until he became very great, and Abimelech perceiving that Isaac was greater than himself, used it as a reason to Isaac, for requesting him to depart from the country. And Isaac departed to the plain of Gerar, which had been given to Abraham, and employed himself in opening the wells dug by Abraham, which had been filled up by the Philistines. But Abimelech soon paid him a visit with the chief officers of his court, and renewed the treaty of mutual peace and friendship, which had formerly been made with Abraham, and it was confirmed by their mutual oaths.

The remainder of the life of Isaac afforded but few events, except such as relate to his domestic unhappiness. The disposition of his eldest son, Esau, was open, manly, and sincere, and besides, he was dutiful and kind to his father, and became a man of the field and a skilful hunter, and supplied him with the venison he loved; and he in his turn, entertained for him that strong attachment Abraham had formerly done for Ishmael, and regarded him as the rightful heir of his covenant and fortunes.

But the god of Abraham and Isaac was not the rewarder of merit, or of kind affections, but their

destroyer, and therefore hated Esau and loved Jacob, who was unfeeling and cruel in disposition, and deceitful and mercenary in conduct. In a boyish and unfair transaction, which shows the early depravity of his heart, Jacob purchased the birthright of his brother, and afterwards by the assistance of his mother, he imposed on his father, blind with age, and received from him the blessing he intended for Esau. This blessing made Jacob the fourth person joined in Brama, making it complete. But the immediate consequences were not propitious, for he was obliged to leave his father's house forever, and fly to the kindred of his mother in Padan-aram, for safety. Alone and on foot, with a consciousness of having served his god with due guile and cunning, the weary Jacob ar-



and as he placed the capstone upon the pillar, he trembled and said: "How dreadful is this place; this is none other than the house of God, and this is the gate of heaven."

Pluto, who stood upon Isaac, then mounted on the top of his pillar from Jacob, and trembling with astonishment found himself in heaven; and from that time to the present the god of Abraham, Isaac, and Jacob, has been considered the god of heaven, and the faith and practice of these three patriarchs the best means of obtaining his favor, and insuring the riches and honors of this world and the joys of the next. Recovering from his astonishment Pluto gazed upon the beauty and glory of the heavens around him. He beheld the veiled Isis, the Clotho of the Fates, with her son Orus in the seat of knowledge and power, robed in all the colors of light with the holy dove brooding in brightness over her head, surrounded by the twelve great heavenly constellations moving in harmonious grandeur, and attended with myriads of bright and joyous spirits, the swift and powerful messengers of her will.

And while he thus gazed he became inflated with pride and ambition, and regarded his dishonored fathers on whom he stood, with scorn, and the earth with the twelve little constellations of Celum around it, as scarcely worthy of being the commence-

ment of his career and conquest. But he was soon interrupted by a spirit whose countenance was as lightning, who bid him stand and make known his request. Pluto then produced the Heathen Mythology as far as the division of the dominions of Saturn, and the covenant of the gods, by which he obtained the base of the triangle, which supported his two brothers; and the Holy Scriptures as far as the pillar finished by Jacob, in Bethel of which he stood, and claimed that by his covenant with Abraham, Isaac, and Jacob, he had made a sure work, not only for the conquest of the earth and the other two gods, but of all the works of his fathers who had made the earth out of nothing and the heavens and the stars also, the latter of which he had sworn to give to the seed of Abraham;

proved, and in case of failure, he must be cast down forever. But in the mean time, he could keep the way open behind him for his angels to ascend and descend, on the ladder of Abraham, Isaac, and Jacob, and he could exercise from his high position as the only god in heaven, all the power he held by the Mysteries in Egypt, and the covenant of Abraham to defend and finish his work.

His plans were well digested, and he relied with confidence on their success. In the first place Jacob was to go to Padan-aram, and become the father of twelve sons, who were to become twelve separate and united families, when they were to go down into Egypt, and become twelve independent and united States or nations, establish their Brama or bank, conquer the other two gods, and reduce Egypt to subjection, and then enter into the promised land, and possess all Eden, and with three of the twelve united States or nations on each of the four sides of his pillar, build it up into a pyramid, and possess the twelve constellations or gates of Celum, advance from thence to the twelve great constellations of heaven, and seat their father on the throne of Isis, and enable their god to make another progress.

Ever since the time of the righteous Abel, the progress in Eden had been that of evil; and by heaping evil on evil, Pluto had built up the work

on which he stood, and like Satan in the day of his pride, he gloried in its being destitute of all good, and defied the powers of heaven to overthrow or resist its progress. After due trial and proof of the faith and obedience of the patriarch of Shem, until he made him an equal, he joined him with himself, and then improved the covenant seed to the third generation, and found them devoted in zeal, faith, and practice; and he confidently imagined that he could now increase them, as the dust of the earth, and make them as the stars of heaven. Neither gods nor men could corrupt their fidelity or offer them a single temptation; for he had given them a symbol of power over riches and honor, life and death, with the keys of hell and heaven; and from that time to the present, his

statues and monuments thrown down, dishonored, and destroyed; and if their names survive, they are stigmatized and often given to the vilest animals.

In like manner, the proud glorying of Pluto was of short duration. He soon perceived that he had built with untempered mortar, and his disjointed and crumbling work was tottering in decay; and he regarded with terrible apprehension his imminent danger, his dizzy height, and the fearful and fiery gulf yawning to receive his fall. In vain he looked to his chosen seed for help. The heart of even Jacob was estranged from his covenant god, and his twelve families or nations, were at enmity among themselves and with the rest of mankind. Abraham was in paradise, receiving their spirits to his bosom as they died, and giving them the enjoyment of inflicting and witnessing the torture of others, to their full satisfaction. All were busied with their own affairs, and careless of their god who had sworn to add to their possession that of Eden, together with the enjoyments of heaven.

Too late, he then perceived that, blinded by ambition, he had given away to his chosen seed in the covenant of Abraham, all he possessed or might acquire, without any stipulations for their assistance; and if alone and unassisted, he conquered the heavens, its enjoyment would be theirs, and thanklessly received, and if he perished in the

attempt, Abraham, the joint tenant of his power, would receive all the benefits of survivorship. Saturn could prolong his life by thankless and unrequited labor, but in a worse condition, Pluto was compelled to stand idle and trembling over his imminent and certain destruction.

In this situation he is represented in Mythology by the symbol Tantalus, who, by the grossest fraud and injustice, had taken away the nectar and ambrosia from the table of the gods, and was punished by the Fates, in being tormented in a burning thirst while he stood up to his chin in pure and limpid water, but could not drink, and at the same time suffering a raging hunger, while the choicest viands and richest fruits were just within his reach, but he could not touch them; and this torture of Pluto has likewise been extended by the

agined. Yet, with the torture of Tantalus, they have been compelled to witness that these blessings were for the enjoyment of others and not themselves.

But when Pluto entered the heavens and made known his demand, swifter than lightning it was sent up from Isis to Ether, her father, and from him to his mother Nox, the great Atropo of the Fates, together with intelligence from Isis, that her husband Osiris, the son of Dies, the daughter of Chaos, was interrupted on his return, in the sphere of Celum, and slain by Pluto, the horrid Typhon or Devil, who by fraud and injustice had evaded his covenant with the other gods, and by means of a covenant with Abraham, Isaac, and Jacob, of the house of Zerah, Nahor, and Shem, had built up a work into the heavens on which she stood, and challenged the joint dominion of her husband and herself; and with her infant son Orus, she was widowed and afflicted, and had no defence against Pluto, save in the righteousness and affection of her father, beneath whose feet she stood, and who had created her after the image of his own wife and mother, given her in marriage, and made her fruitful to give unto him and them increase of honor, which honor she had sustained as far as the power she had received. Instantly a spirit stood before Isis, whose brightness enlightened the heav-

ens, on whom none but she and Orus could look, and whose language none others could understand, and while they veiled their faces and stood in silence, spoke to Isis and said: "Be of good cheer! the command has gone forth, and every thing was sure and steadfast on the foundation laid on earth by Osiris, in honor of yourself and his mother; and you are to send down to earth through the constellation Gemini, and build the incarnation of Orus, on this foundation, according to the symbol Gemini, and this will try and prove the work of Pluto, by the symbol Nemesis, restore Osiris and unite Orus in marriage with his daughter Iris, and give them a representation on earth above all gods, and cast out all evil, and place the seal of Chaos in the sphere of Celum, build the New Jerusalem,

LECTURE XII.

RACHEL THE SHEPHERDESS.

THE first Ethereal female, the progress of Eve, in the Scriptures, and the Latona or Io of Mythology, who has been identified and described, is found in the shepherdess Rachel, who kept the sheep of Laban, the brother of the fair Rebekah; and who, since the apostasy and flight of Abraham, was the hereditary patriarch of Shem; and she fed her flock on the same plains where Eve commenced her first improvement and ruled mankind, expressed by the symbol of sheep, as a shepherdess rules her flock, and caused every plant and tree pleasant to the eye and good for food to grow up out of the ground, to sustain and advance their peaceful and innocent progress. But into this paradise Satan had entered; and here, the gods, including Pluto the Devil, had been born and received their power,

and the ground had now been cursed by a brother's blood, and doubly and seven-fold cursed by crime and war, which dispersed mankind in confusion, and reduced the power of their patriarch to his own family, and his churlish pride to no other revenue or support than what was obtained by Rachel, by feeding her flock upon the scanty herbage that grew up from the dust of his dishonored fathers.

The mythic interpretation of the symbol Rachel, as written in our language, embodies the power Isis received to raise up a new race of mankind, the immediate representatives of the Fates, and establish them in dominion. But, in Scripture, she is described as a shepherdess, and a young and beautiful shepherdess, has always awakened in

king of glory and bread of life, who completed the conquest of the gods. And when he was crucified her wailing was heard in Raamah, sublimity and greatness, and the sun was darkened, the earth quaked, the rocks rent, the dead arose, and an angel descended in the brightness of light and power of lightning, and raised him up from the sepulchre and placed him on high.

In the early freshness and bloom of youth and beauty, the shepherdess Rachel had led forth and amused herself with her flock until they had fed and were thirsty; and gathering them under her care, she drew near with them to the well, when a young stranger from the desert, with a weary and travel-stained appearance, hastened from among the herdsmen, rolled away the stone from the well's mouth, watered her flock, and then made himself known to her as the son of Rebekah, her father's sister, and kissed her, and lifted up his voice and wept, and she ran and told her father.

This is the first instance of any thing like affection inspired by a female. The emotions of Adam when his eyes were opened, were rather those of wonder and gratitude to a superior; but those of Jacob were of a different kind, and he was certainly a man of all others the least susceptible. In his early boyhood he had refused to save the life of his twin-brother dying with hunger, until he

extorted from him his birthright, every thing he had, for a mess of pottage; and in his more mature years, he imposed on his father, blind with age, and stole the blessing intended for this twin-brother, so deeply injured; and this latter conduct had caused him to fly alone, and unpursued across the desert, in a state of utter destitution. But Pluto had guided his course, met him at Bethel, acknowledged him as the third progress of Abraham, consequently the worst man the world had ever produced, and as such Jacob had laid the capstone of his pillar, and mounted him into heaven from his shoulders. But this man, so young, yet so hardened and bad, as he beheld the near approach of Rachel, was overcome by that indescribable impulse, the presence of the Ethereal female inspires,

ıe glories of his kingdom and annex the earth ıe heavens.

The relationship of Jacob was acknowledged by ɔan, and he received him with a cordial welme into his family; and after the stay of one onth, finding him homeless and destitute, he ffered him employment with wages. Jacob improved the opportunity, and offered to serve him seven years, if he would give him his daughter Rachel in marriage, and Laban accepted the offer.

But when the seven years' services were ended, on the morning after the marriage, Jacob found that instead of the beautiful Rachel, he had married her elder sister Leah, so ill-favored as to be of no value. On his remonstrating, Laban informed him that, according to ancient custom, he was obliged to give his daughters in marriage according to their seniority, and satisfied Jacob by agreeing to give him Rachel in marriage likewise, after one week, as payment in advance for another seven years' services; and, it is stated in the Scriptures, that the love of Jacob for Rachel was so great, that he honestly performed his contract, and this fourteen years' service seemed to him but a few days. At the end of the fourteen years' service, Jacob requested Laban to give him his wives and children for which he had served, and send him away. But the flock of Laban had greatly prospered under the

care of Jacob, and he was anxious to keep him in his service. An agreement was therefore made between them, and Jacob with a portion of his flock separated himself three days' journey from Laban; and although Laban altered the terms of this agreement to suit himself ten times in six years, at the end of that time the whole flock, greatly multiplied, belonged to Jacob, and, besides, he had camels, and asses, and men-servants, and maid-servants, while Laban found out to his cost, what has ever been the experience of mankind—that a person cannot deal with one of the house of Abraham, in covenant with Pluto, the Devil, without being ruined. Jacob saw, with alarm, that Laban and his sons were indignant that he should so suddenly enrich himself by their means and at

of power were no longer in the family of the patriarch of Assyria; and with his brethren he pursued after Jacob and overtook him at Mount Gilead, but was admonished in a dream, to speak nothing to Jacob, good or bad. Jacob positively denied having carried off his palladium or symbols of power, and gave him leave to search his stuff; and as Laban did not recognize them in Rachel and Joseph, his search was fruitless, and Jacob in his turn complained of being falsely accused. But after their first emotions had subsided, all the kind affections of the venerable patriarch for his daughters and their children, filled his bosom, and he thus addressed Jacob:—"These daughters are my daughters; these children are my children; these cattle are my cattle; and all thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne?" And he only required of Jacob that he should swear not to afflict his daughters or take other wives—that is, treat them the same as if they had been sent away honorably—and, that they should make a monument, beyond which neither should pass to harm the other. Jacob readily agreed to this proposal, and after the monument was made, by a heap of stones, the oaths taken and ratified by a friendly feast, Laban kissed his daughters and *their* children, blessed them and returned home.

This kindness and liberality of Laban was a severe rebuke, which Jacob could but feel.

The name of this monument was called by Laban, Jegar-sabudatha, and by Jacob, Gilead and Mizpah, all of which mean a heap of witness, and show that the seed of Abraham, already spoke a different language from his native Syrian.

Jacob had now escaped a great and imminent danger, but in advancing into the country, he saw the host of his God at Mahanaim, and was forbid by him to advance further; and he trembled to find that he was in the neighborhood of his brother, Esau. He sent him a friendly message, and was greatly terrified to learn that his brother was coming to meet him with his common guard of four hundred men. Flight was impossible, and

the rest of his flock and his family to pass over the Jabbok, and the better to secure his own personal safety, he remained all night alone on the other bank, and in his great fear and distress, sought courage and support from his god.

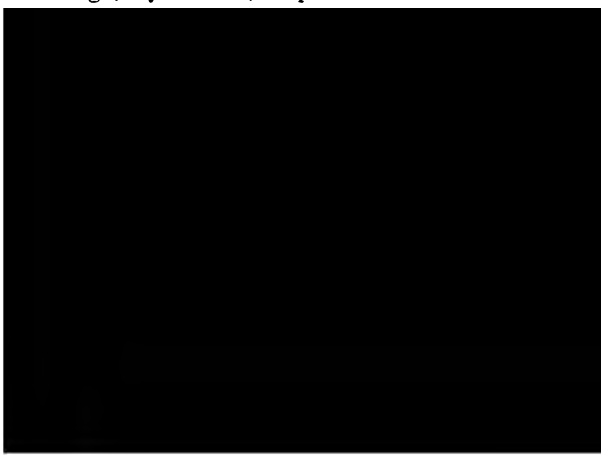
His fervent prayer on this occasion is recorded in the Scriptures, and has served for a model for all prayers addressed to the god of Abraham up to the present time. It was not attended with any offerings, sacrifices, or religious rites, but was the honest outpourings of the heart of a man in danger and distress, and clearly shows that although his actions had strictly conformed to the commands of his god, and had been blessed and prospered by him beyond all example, still he felt humility and contrition that these actions had not been according to the sense of integrity he then entertained, and which alone could give him support, in this serious and solemn hour, under the apprehensions of a great calamity, which he feared, because he felt he deserved it. As Eve had opened the eyes of Adam, so had Rachel those of Jacob. He had seen in Rachel the emanation of powers, which he described in his prayer, as those of mercy and truth, not attributes of his god. but still, more powerful, gave a sweet consolation in distress, and a calm and reliable courage and support in danger. Amid the consternation of the camp Rachel and

her son were composed, their innocency knew no guilt, felt no fear, and apprehended no danger; and before the powers that supported them, Jacob could only acknowledge in his prayer, his unworthiness, and as his only resource, prayed fervently to the god of Abraham and Isaac, whose commands he had obeyed, and which had involved him in his present danger and distress. Jacob had not the faith that he should be prospered in doing evil, which the god of Abraham counted as righteousness, but had found a stronger and better support. He had lately plead to Laban, his honest and faithful services while a servant, and the undue means by which he had afterwards enriched himself, he laid wholly to his god, and did not pretend to say it was just, and although he felt that all the

but he stood more firmly on the other, and he could do him no further hurt, and demanded that Jacob should let him go; but Jacob clung to him and required his blessing, and he then changed his name from Jacob, the supplanter, to Israel, the prevailing, or rather the conqueror of god, and said, "As a prince thou hast power with god and men, and hast prevailed;" and then blessed him, and Jacob let him go. Pluto then perceived, that in the covenant of Abraham, he had given all his power to the chosen seed, fully represented in Jacob, without requiring of them any support or assistance; and by attempting to destroy them, he could only destroy evil and strengthen good. But the sinew of Jacob's thigh shrunk, and he ever afterwards halted on this leg, but was strongly supported by the other; and the chosen seed afterwards refused to eat that part of animals in memory of this event.

In the morning, Jacob passed over the Jabbok, and when the sun had risen, he saw the distant approach of his brother, the royal Duke of Edom; that is, of red pottage, the same as he had given him for his birthright, attended with his body guard of four hundred men, one hundred more than Abraham could muster as his whole force, and against which Jacob could offer no resistance; and having placed his women and children in order of proces-

sion, with Rachel and Joseph hindermost, as the chief place of honor and safety, he hasted forward to meet him, trembling with fear, and bowing himself to the ground seven times. But when Esau recognized his brother, leaving his guard, he ran to meet him; embraced him, fell upon his neck and kissed him, and wept; and Jacob, overcome with his magnanimity and goodness, wept also. On the inquiry of Esau, Jacob then presented his wives and children severally, beginning with the handmaids and their children, and ending with Rachel and Joseph; and they bowed themselves, and did reverence to my lord Esau. Then Esau said to Jacob, What meanest thou by all this drove I met? And Jacob answered, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother, keep what thou hast unto



with me, and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant, and I will lead on softly, according as the cattle that goeth before, and the children be able to endure, until I come unto my lord at Mount Seir. Esau then offered him some of his men as a guard of honor to assist him. But Jacob answered, What needeth it: Let me find grace in the sight of my lord. And Esau returned the same day, in his way to Mount Seir, to make preparations for his reception; leaving his brother to follow on after him at leisure, according to his promise and wish.

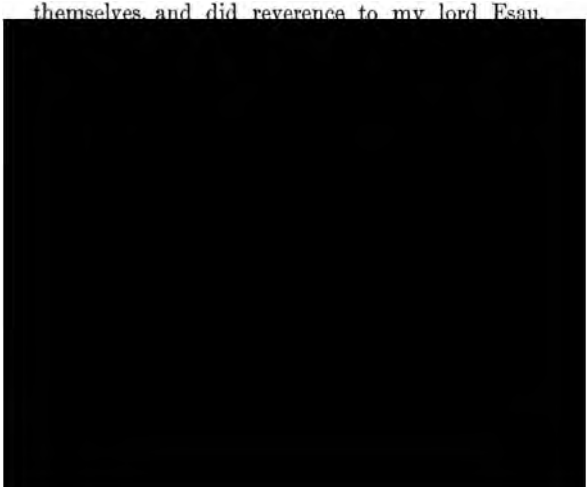
The honest and manly Esau had wept when he found himself supplanted in both his birthright and blessing, by his brother; but pursued him not in his flight. He was still dutiful and kind to his father, whose age and infirmity he revered, and who could give him no other blessing than to live by the sword. He went forward in this vocation maintaining his self-respect, and rapidly became the greatest and wisest monarch and conqueror of his time; and now commanded more soldiers than Jacob owned cattle. Of a kind and magnanimous disposition, he had long since not only forgiven his brother, but regarded him with gratitude, as the author of his good fortune, and called his dukedom or monarchy, Edom; as having received it from

him, which name it still bears. And he had often reflected, that by giving him all this prosperity and greatness, his brother was only performing the hard lot he himself was born to bear; that of being a fugitive from his country and his father's house, and a stranger in a strange land; and earnestly longed to find him, do him honor, and make him a partaker of his liberality and kindness.

After a lapse of twenty years, he no sooner had tidings of his lost brother, than he immediately sent that he would come forth to meet him, at the head of his guards. Little did he imagine that by doing his brother all this honor, he would only terrify and frighten him, for he had long since regarded him with all the affection of a brother, and likewise as a benefactor; and when he saw him,

blessing he had stolen from him and his blind father, given under this covenant, was in these words: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee." And notwithstanding the manner in which this was obtained, his father had trembled, and felt that it was rightfully given, and afterwards deliberately confirmed it. But it had made him afraid, and he was sent away to preserve his life. And when his god appeared to him in his flight, and approved of all he had done, and confirmed to him this birthright and blessing, as rightfully obtained, still he had felt guilty. But the quiet and peaceful enjoyment of serving Laban fourteen years, for Rachel, had been the sweetest portion of his life. He was then honest and faithful in his duties, was honored and respected by every one, and lived without fear or apprehension. But no sooner had he begun to listen to his god, and by undue means to increase his property, than he lost his self-respect, felt guilty and afraid, and at last fled to secure what was unjustly obtained. The liberality and kindness he received from Laban when overtaken and wholly in his power, only made him feel still more deeply, and in this condition he fell into

great fear and distress on account of Esau, and he then boldly claimed of his god the fulfilment of all the promises and benefits of the covenant of Abraham, without following his counsel or command, as not in the bond; wrestled with him on this subject, obtained the victory, and secured the name and blessing from him as his conqueror, and determined ever afterwards to be guided by mercy and truth, and with this resolution he met Esau, humble and contrite for the past, and ready to submit to whatever he might require. The kindness and affection of Esau, in Scripture phrase, heaped coals of fire upon his head. He could not even call him brother, but styled himself his servant, and both he and his wives and children bowed themselves and did reverence to my lord Esau.



LECTURE XIII.

SALE OF THE INNOCENT JOSEPH BY HIS BRETHREN.

From Succoth Jacob crossed the Jordan into the land of Canaan, and journeyed to Shalem, where he bought a piece of a field of Hamor, prince of Shalem, for an hundred pieces of money, and spread his tent upon it near that city. This is the first mention of his having money in his possession, and his first purchase of land. On taking possession of this, he erected an altar to El-Eloe, Israel—interpreted, to God, the Eloe or Eloi, the symbol of Ethereal Love, Israel, stronger than the covenant god or Pluto. This altar was never stained by offerings or sacrifices; but was only a simple memorial of the gratitude he felt to those Great Powers of Mercy and Truth, in whom he trusted, and who had given him strength in wrestling with the god of Abraham, and enabled him to extort from this

od the name and blessing of his superior. But hese Great Powers reject all altars, temples, and ites of worship, and are only manifested by the orks of those in whose hearts they dwell, as in achel, and the erection of this altar was not ttended with a prosperous result to Jacob; but its emory has been preserved, to show that he trusted stronger Powers than the god of the covenant, nd by that means obtained the name of Israel, the lifetime of Isaac his father; and it is mani- st that he considered this name of greater im- ortance, and more auspicious of future consequen- es, than could be obtained under the name of acob, which he bore under the god of the cove- ant, and that it is so considered throughout the criptures.

last moments, he spoke of it with the strongest emotions of sorrow and disgust, and bequeathed to these sons his curse for their anger and cruelty.

But his present situation was alarming and desperate. The neighboring cities and tribes were the friends and confederates of Hamor, and his people; while he a stranger, and only a single family, unable to resist them, had wantonly provoked their just indignation and vengeance, and could expect nothing, but he and his house would be cut off like that of Hamor.

In this extremity he did not call upon the god of the covenant, although he had a right to command his assistance; for it was but too apparent that he had involved him in his present distress. But his god spoke to him and said: "Arise, go up to Bethel, and dwell there; and make there an altar unto the god that appeared unto thee when thou fleddest from Esau thy brother." And after this severe rebuke, through the conduct of his sons, Israel never afterwards built any altar, or performed any external rites of worship to these Powers who presided in his heart and guided his life. But he immediately collected all the precious ornaments and idols of his household, and hid them in the ground beneath the altar El-Eloi, under an oak, purified his camp, changed his garments, and began a procession to Bethel, and the

terror of the god of the covenant who sanctified such perfidy and bloodshed, and by a religious procession, fell upon the neighboring cities and tribes, and they pursued not after the sons of Jacob.

At Bethel Israel built an altar to El-Beth-el, or the god of the house of god, the god of the covenant, and who was the god of the greatest portion of his household, and to whom alone they could perform religious rites with safety, and who in this respect was exceedingly jealous; and this god appeared unto him as god almighty, and confirmed him in the name and degree of Israel; and, calling him Israel, he blessed him, and said: "A nation and a company of nations shall be of thee; and kings shall come out of thy loins, and the land

There is a peculiar beauty in the life of Rachel, as the representative of Isis; all her ways were ways of pleasantness, and all her paths were paths of peace. When her husband is involved in danger, we feel no apprehension, for she is with him; and when he escapes without harm, we perceive that it is on her account.

In regard to her stealing the gods of Laban, it is explained by Mythology. When the Io or Latona escaped from Europe, it was known not only to the Europeans, but over the world; and when she left Padan-aram, in like manner Laban perceived the supreme protective powers which had presided over his household, and which he called his gods, were gone, and justly suspected the crafty Jacob to have stolen them; but he could not perceive or imagine that the person of Rachel was surrounded by a protecting power above all gods. But after he had seen her, all the kindness and liberality of the father for his children returned, and he could do her no harm.

She professed no faith, said no prayers, and performed no religious rites; yet, the Mercy and Truth which emanated from her heart, in all her life, had such influence over Jacob, that he was so completely estranged from his god, that he supplanted him on the Jabbok, and was sustained by Higher Powers. Rachel left two sons, Joseph, the pure

incarnation of Orus, as explained in the introduction of this work, and Benjamin, who was only the son of the right hand of Jacob; but the former greatly loved the latter as the son of his mother, and the subsequent fortunes of these two brothers, until they became Eloi-Eloi, or two equal Ethereal powers, and were so proclaimed by Christ on the cross, are written in the records of the two faithful witnesses in the Mysteries of the Holy Scriptures and the Heathen Mythology.

After the burial of Rachel, Israel continued his journey, and spread his tent beyond the tower of Edar, where he was made acquainted with the incest of Reuben, his first-born son; and then he journeyed to Hebron, and assisted his brother Esau at the burial of Isaac, their father, in the cave of Mach-

intended him as his successor over his brethren and household. His brethren were blind to his good qualities, and the great love showed him by their father, only provoked their envy and hatred. These feelings toward him were greatly increased by certain dreams he told them in childish simplicity; and which they interpreted as predicting his great power and authority over them; and while they were in the field at Dothan, tending their cattle, and nursing their anger, Joseph was sent by his father to make inquiries after their welfare. As he drew near they conspired against him, seized him, stripped him of his clothing, and not being agreed in putting him to death, they threw him into a pit or dry well and left him to perish with hunger. The ten brothers having thus glutted their vengeance in leaving Joseph to die by the slow tortures of starvation, sat down to regale themselves upon a plentiful meal. They had scarcely finished eating, when they saw the approach of a caravan of Ishmaelite merchants, laden with balm and spices, on their way to Egypt. Judah, who has since given his name and character to the covenant people, then proposed to his brethren that, instead of putting Joseph to death, or leaving him to perish with hunger, it was much more profitable for them to sell him to the Ishmaelites as a slave, to be disposed of by them in Egypt. But in throwing

Joseph into the well to put him to death, Pluto, their god, was bound by his oath to the other gods, not to let him be taken out alive, under the penalty of insuring his destruction from the Fates, whom he could not resist. But Pluto was now in heaven, having made no provision in regard to this all-important matter, in the covenant of Abraham; and Judah and his brethren drew up Joseph out of the well or pit, and sold him to the Ishmaelites for twenty pieces of silver; and they departed with him on their way to Egypt.

The ten brethren then rent in pieces the many-colored coat of Joseph, and dipping it in the blood of a kid, presented it to their father as having been found in the field; and he readily believed that he had been devoured by a wild beast. Every ves-

LECTURE XIV.

THE GEMINI.

THE mysteries of the Ethereal and human man, the two natures of Scripture, correspond with the Gemini of Mythology, two brothers born of unequal parents. That the spirit of one of the parents was from above, and the other from beneath, and the two brothers represented the condition of the two parents, and the one whose spirit was from above, was immortal, and the other was mortal; but the immortal loved his mortal brother, and they lived inseparably together on earth, and on the death of the mortal brother, the other imparted to him his immortality by living a day in hell in his stead, and afterwards lived with him successively a day on earth, and then a day for him in *hell*, until in process of time they became two equal

and united families on earth, whose spirits were from heaven, and who loved one another, when they ascended and became two stars of heaven, leaving a new and superior race of mankind on earth as their representatives.

The Gemini are always represented as two equal and united persons of the highest dignity. Like the king of kings and lord of lords, in the book of Revelation, they rode white horses and could not be resisted, and their origin and symbols of power were denoted by the stars of heaven; and when they were worshipped by ceremonial rites, nothing was offered or sacrificed to them but white lambs. They are called in Mythology Pollux, the enlightener of the mind, and Castor, the ornamenter and beautifier of all human affairs;

given in the Gemini, Lamech and Enoch, s
they were succeeded by Japhet and Shem,
king and priest, who were succeeded by Can
and Nimrod, when Canaan descended at Bet
and dispersed mankind in Eden. The three pow
Japhet, Shem and Canaan, known in Mythol
as Jupiter, Neptune, and Pluto, and by us fr
their titles as the king, priest, and Devil, ente
into a covenant with each other, and divided
dominion of Satan, emasculated by Ham, s
now Saturn the laborer, in which Pluto beca
the supreme god of service and worship and
base of the triangle that supported the powe
the king and priest; and this arrangement c
tinued one mythic day, like Satan's day of rest
the beginning. But this day of rest in which Pl
remained inactive in his subterranean domini
was a day of hopeless toil for the degraded S
urn to support the existence and power of
sons; and it was so severe, that it repented h
that he had made man, in whom there w
no good, and who produced him nothing but
ceasing toil and grief of heart. Such was
reward of his success in overthrowing the insti
tion planted on earth by his father Celum, and
received it not from Celum, but from his own so

Having conquered the earth, Pluto next asp
ed to add the heavens to his dominions, and

term of rest had scarcely expired before he entered Eden, made his covenant with Abraham, completed his progress, and mounted into the heavens on Jacob, and endowed him with the power of becoming the father of the united sons to become united families, and by natural and patriarchal progress, united nations living in peace and harmony among themselves and with each other, and in that manner possess all Eden, with the keys of death and hell over all other races of mankind and became themselves the heirs of heaven.

This magnificent endowment he had promised, covenanted, and sworn to give the chosen seed; and it would be no other than an ethereal representation, a perpetual succession of the righteous Abel, to rule mankind in a state of endless peace

merals, and according to the foregoing calculation by the Gemini, ten mythic days or ten thousand years had passed away since the first creation of man, and seven since the death of Abel, when the twice seven years' service of Jacob expired, and Io bore a son, the Ethereal Gemini, or man from heaven, the first incarnation of Orus, as shown by the introduction of this work; and she called his name Joseph, or kept, the chief corner-stone of the building or head of the family of Io. The symbol 10 the ten of our numerals, likewise represents Joseph as one man standing by the well or pit, from which he had been drawn by his nine brothers, who, by this act, had destroyed the power of their god, and are therefore represented by the cipher, more especially as this cipher was anciently formed by a serpent bent into a circle, with his tail thrust down his throat, swallowing up himself. Our Anno Mundi, or year of the world, therefore, begins with the birth of Joseph, and means a new world to be created in six mythic days, and the old world to pass away, and like a scroll to be rolled up and laid aside. It has likewise been called the year of light, for at that time the first Ethereal man, the light of the world, was born; and the year of the Phœnix from ancient Egyptian Augury who foretold a new epoch, from the appearance of a new bird, called by that name, who was

unharmed amid the fires and lightning of heaven, and possessed the self-reviving and self-sustaining principle. Joseph is placed in ancient Mythology as Orus or Horus, time, and his name is interpreted from the Hebrew as addition or progress, corresponding with our system of numeration, which gives rapid progress and increase of value, without end by the addition of ciphers, and, in like manner, the evils we overcome through life are added to increase our elevation and value.

But the mother of the Ethereal Gemini likewise bore a human brother, and therefore became mortal, and her body was buried in the earth, our house of bread, that she might be increased, and the pillar set up on her grave (♂) represented Joseph the Ethereal man, the rightful lord and master of the earth, from heaven, and his human

sake and even resist the service and temptations of his god, and become as free and blameless as herself. The same principle that united Jacob and Rachel, under a different but equally strong modification, united Jacob the father with Joseph the son, who, as a male person, possessed the same endowments as his mother. But besides this son who possessed the endowment of love, which is everlasting life, she so loved her husband that she laid down her life, and became mortal to give this husband an image and likeness of himself, the son of his right hand; and her first son, a human brother, and these two sons in scripture, were the reality of the Gemini of Mythology.

This same principle which formed this happy and decorous union between the husband and wife, and parent and child, must now unite the Ethereal with the human brother, in such a manner as to elevate the human brother to the Ethereal man, in perfect equality with himself, and that too under the most adverse circumstances, before it can receive further progress in forming the social relations, by which united families can be increased and an Ethereal race established.

Love, the spirit of Joseph, is therefore represented in Mythology as Eros born of Chaos, and inseparably united with the female Psyche, everlasting life, and is the all-powerful male principle,

supported by the power of all the Fates, and cannot therefore be resisted by gods or men on earth or in hell. According to mythic principles, Joseph had the right to live and reign on earth one mythic day as the son of Io, and Benjamin an equal period as the representative of Israel; and Joseph received the precedence as the representative of the higher power and the elder brother; and this consumed the whole life of Benjamin who must necessarily remain in a subordinate station; and when the former was drawn up from the well by the representative of Pluto himself, all further progress of Pluto was ended; and as the representatives of the Fates, he was empowered by them to inflict upon him the penalty he had invoked by the breach of his covenant, and oaths with the gods, which necessarily included their foundation and support,

this day in hell, for his brother to reign on earth, and by this alternate progress of three days in hell, in which his progress was over the past, and then three days with his brother on earth, he at length united the symbol Benjamin with that of the righteous Abel, and established on earth in himself and Benjamin two equal, Ethereal but mortal families, perfect in all the family relations, whose spirits were from heaven, and in due time must progress to united nations of sovereign rulers over the rest of mankind, and give peace and progress without end.

But when Satan had destroyed his power in six mythic days of evil progress, equal to three of the Gemini, and raised up a worse and more powerful monster in Pluto, a new epoch took place in regard to the measure of time, and the mythic day of a thousand years, which had been regarded as the life of a man, was divided into ten equal parts of an hundred, and each called the life of a man or generation. Consequently there is ten generations divided by Pluto into two equal parts, from Shem to Abram, which gives the mythic day of rest, of Pluto, after he had dispersed mankind at Babel, and made his covenant with the other two gods, and, by carrying this principle backward to the beginning, it more clearly explains the progress of *the* past in the following manner:—

At the command of Osiris, Celum began and finished his work in three days, and rested on the fourth, and these were three days of confusion to Satan, who then began his work on the fourth day and finished in six days, and had his day of rest on the seventh. Eve then commenced her work on the first day, the Sabbath of Satan, and elevated Adam to the knowledge of good and evil at the dawn of the second day, and finished her progress in Cain and Abel in two days, and these were the Gemini of Eve, according to which principle Satan was obliged to work to overthrow them. After the death of Abel, Cain went out from Eden, and Satan took his place as Cain the murderer, on conditions that he should have no sons, and constituted Seth the red man to kill his sons out of paradise in defence of the people, and, in the seventh gene-

who supplanted him in dominion as Neptune or high-priest, and regarded as such for six generations, when he had a son Canaan or Brama, who supplanted him and reigned six generations, when he was resisted by Nimrod, and Canaan compelled his father Ham to emasculate Satan or Noah, and made him the laborer, and then go out of Eden, constituting him Canaan or Pluto as supreme god of Eden. But after the reign of Nimrod six generations, Pluto was obliged to descend at Babel when he dispersed mankind, carried his representatives into Africa and made a covenant with the other two gods, and reigned six generations before the birth of Joseph.

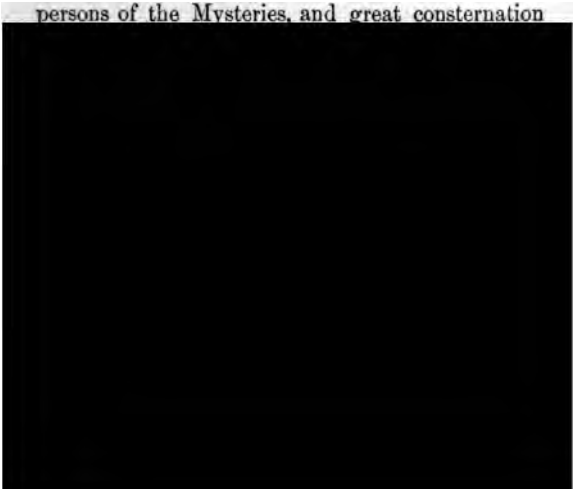
LECTURE XV.

ERA OF THE PHŒNIX.

WHILE Pluto enjoyed his day of rest, the government of Egypt was administered by Neptune and Jupiter, and he was worshipped as supreme god strictly, according to the Mysteries that had been established. All omens, prodigies and portents, were carefully observed and registered. All due expiations, offerings and sacrifices, made according to the prescribed ritual, and found to

laborers suffered and passed away without decline or improvement, and Egypt and all Eden were as changeless and uniform in appearance as the desert and ocean. But evil is full of discontent and its course is onward to its own destruction. Pluto beheld the enjoyments of Neptune and Jupiter with envy and hatred, and regarded himself as the injured victim of their craft and imposition. That he was no more than a stupid ass, bowed down under two heavy burdens, the one of sacerdotal and voluptuous hypocrisy, and the other of royal pride and imbecility; and although they performed his sacred rites, which upheld their power, they regarded him with as little estimation as the miserable and powerless victims he devoured for their benefit; and that these brothers confidently expected he was bound to remain forever in his present degraded condition, by his oath to an adverse power, whose dominion he claimed as his own. Stimulated by these incentives, Pluto therefore matured his plans, and proceeded in secret, as already described, and the first intimation the other gods received of their danger, was through their machinery in the Mysteries of Egypt. The sacred augurs constantly employed in contemplating the aerial regions, and giving predictions by the flight of birds, observed a wonderful prodigy,—a new bird made its appear-

ance, superior to all other birds of the air, and which was found to possess the self-sustaining and self-reviving principle. They called it the Phoenix, and predicted that a new epoch had commenced by the incarnation and birth of a new male person, like the Latona who could not be resisted or destroyed by gods or men, and whom all must obey or be cut off from the earth. That a great calamity impended over Egypt, but before it took place this unknown and superior person would make his appearance among them, when every thing depended upon his being sought out, and duly recognized, for he alone could save them from destruction. This prediction of the augurs was confirmed by the oracles, and all the sacred persons of the Mysteries, and great consternation



retired to sleep in the sacred apartment to consult the gods by dreams and visions of the night. His sleep was disturbed by two dreams, and he awoke in great terror. All the high dignitaries of the priesthood were immediately called to interpret his dream, and after the performance of all due sacred rites and the consultation of oracles, they solemnly declared that these dreams were from a power above their gods, and no person less than that extraordinary man, whose appearance had been predicted, could interpret them, and the preservation of all Egypt depended upon his being sought out, and giving the true interpretation of the dreams, and saving them from the impending destruction which could be averted by him alone.

Proclamation therefore went forth among all the laborers and all foreigners in Egypt for an interpreter of dreams, when the king's butler fell down before them, and acknowledged that while in disgrace and thrust into prison he had a dream which was interpreted by his fellow-prisoner a certain Syrian slave, and it had come to pass exactly as foretold. The king then sent and called Joseph, and they brought him hastily out of the dungeon, and when he had shaved himself and changed his raiment, they brought him into the presence of the king, who related his two dreams, and Joseph pro-

nounced them to be one and of one interpretation, and the one dream had only been repeated in a different form, to show that the thing meant was established and certain; that there would come seven years of great plenty throughout all the land of Egypt which would be followed by seven years of great famine, in which there would be neither earing nor harvest, and then added,—"Now therefore let the king look out a discreet man, and set him over all Egypt, to gather all the food of these good years to provide against the seven years of famine." When Joseph had thus spoken, he was regarded by the magicians or great men, of the highest initiated order of the priesthood, as representing a Power superior to the gods, who established their Mysteries, and counselled that the

Joseph, arrayed him in vestures of fine linen, afterwards known as the fine linen of Isis, and made him ride in his second chariot, and the sacred heralds proclaimed before him for all persons to bow the knee, and acknowledge their Zaphnath-Paaneah, or grand Hierophant and sovereign, whom all must obey. This ceremony peaceably transferred the dominion of the Mysteries of Egypt to the Ethereal Joseph; for the priesthood acknowledged him their superior, and could afterwards constitute no king but one like the present, a mere pageant without power, like the king in mysteries, and king at arms, which have been continued down to the present day.

On his elevation to power, Joseph received from the king, Asenath the daughter of the priest of On, as his wife, and immediately began his tour as sovereign throughout all Egypt, and made preparation to provide against the coming famine. During the seven plentiful years, in which the earth brought forth by handfuls, he laid up in magazines in all the cities of Egypt, countless quantities of corn and other provisions; and when this famine came, as he had predicted, not only in Egypt but in all the surrounding country, the food of the people was soon exhausted, and they were wholly dependent on him for a supply. At this time the gods had preserved in Egypt such of

the ancient institutions of Eve, as enabled them to support a civilized society which they could not improve nor suffer to decline without its destruction, and the consequent forfeiture of their dominion.

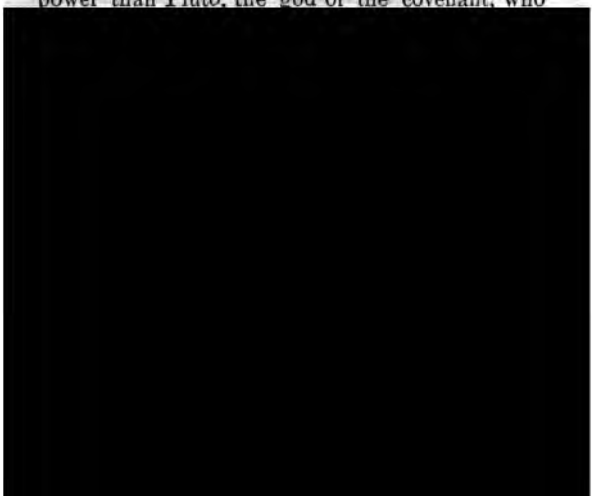
Their government was therefore most exacting and oppressive, and the people abject and servile. Every thing was done according to the prescribed rule, and the least departure was duly expiated, and severely punished, as the beginning of a new Babel of destruction. After his disgrace Satan had blessed his father, and quietly taken his place as Saturn, represented in the red man elevated by Eve, and as successor of Cain, the tiller of the ground, the producer and owner of property, and his blessing the lord god of Shem had given

preme god, who must now give him progress according to ancient precedent, and both gods and men must be destroyed unless saved by him.

This great male power from whom Joseph proceeded and whom he represented, is known in Egyptian Mythology by a number of symbols, as Phre or Phra, but more particularly as Osiris, the All-seeing, the All-powerful, and the like, and afterwards regarded as the great founder of the Egyptian monarchy, and cause of their subsequent prosperity, and he was designated by the symbol of a circle with a point in its centre, as the disk of the sun, and Joseph was considered as his son and representative, established in dominion by his power, and so expressed by their symbols. At the top of their ancient obelisks and monuments, they place the phœnix, eagle or hawk, the symbol of Orus, and his dominion and power is represented by the symbols of a man with the head of the phœnix holding in his hand the Egyptian ton (♀), the symbol of everlasting life, with the symbol of the sun placed immediately over his head. On the left of this circle, the disk of the sun, is placed the royal asp, the symbol of Neph or Pluto, the supreme god of the Egyptian mysteries; and on the opposite side touching the surface of the disk, is a right line pointing towards the centre, and extending a short distance downward in an angle of

about 45 degrees. This symbol was called by the Egyptians Ouro-Prus or Poi-Ouro, king or the king, and by the Hebrew Phrah, translated Pharaoh, likewise expressed in their Scriptures as Jehovah-Abim translated Lord God, but literally Lord of gods. And this symbol, translated by the Egyptians as the son of the sun, the giver of everlasting life, and the like, was common to their ancient kings, and was the origin of the high sounding titles and great worship paid to oriental monarchs from that time to the present.

The power and dominion of Joseph were therefore more fully and properly represented in the Egyptian mysteries than in the Hebrew Scriptures; for this latter people could acknowledge no higher power than Pluto, the god of the covenant, who



the famine came, Joseph sold the Egyptians corn for money until all their money was exhausted, and he then bought their cattle, land and persons, and removed them from one part of Egypt to another, which entirely broke up their former institutions, and gave him the power of a rich man or capitalist over his slaves on his estate, accountable to no one but himself. And from this has arisen the principle that kings are the rightful owners of the soil, lives and property of the people they govern, and that it is justifiable for individuals to speculate upon the distresses of others, and by means of monopolies of the necessaries of life, or of money which procures them, to obtain power over them, and then use this power to the utmost. Such has been the general understanding of the seed of Abraham, who have believed and practised this doctrine up to the present day. But at this time Egypt was governed by the gods themselves, over whom Pluto was supreme; but in his seeking their destruction, he had compassed his own, and raised up Joseph, the representative of Higher Powers, and was now compelled to cause him to be duly acknowledged by the other gods, and successively give him progress until they were destroyed, which should be followed by his own destruction, and the peace and happiness of mankind.

While the Hebrews therefore have regarded Joseph as having obtained his power over Egypt by craftily taking advantage of their necessities, he has been regarded by the Egyptians as having been placed over them for their good, by means of his representing higher and better powers than the gods, as their true lord and master whom it was their delight to obey.

It has already been stated that when Abraham received the command from his god, to go to the Mount afterwards known as Mount Moriah or the bitterness of the Lord, and there offer up his son Isaac, the heir of all his hopes and promises, his god offered him no reward or pay, nor did he ask, as on a former occcsion, what he would give him. But when he had bound his victim on the altar, and was about to use the sacrificial knife, his hand

divided into syllables, Jeh-o-vah, written by them from right to left, and fulfilled in due progress by the three great characters, Joseph, Moses and Jesus, who conquered the gods, in which the last became first and the first last, in the following manner: the symbol, Vah, was Joseph, in whom Pluto was conquered; O—Moses—Neptune, and Jeh, Jesus, inwhom Jupiter was conquered, and the symbols, Abraham, Isaac and Jacob, reversed, and a new race of mankind established with power and dominion over the gods and their representatives. But Joseph received his investiture from the king, who likewise bestowed upon him a daughter of the priest of On as his wife; he was bound therefore to respect the rights in the lands allotted for their support, and exercise over them no other power but that of Pluto their supreme god, until by due progress, the other gods should be successively overcome, and the dominion of Orus extended.

LECTURE XVI.

THE GUILELESS JOSEPH THE FIRST ETHEREAL MAN, MADE RULER OVER ALL THE LAND OF EGYPT.

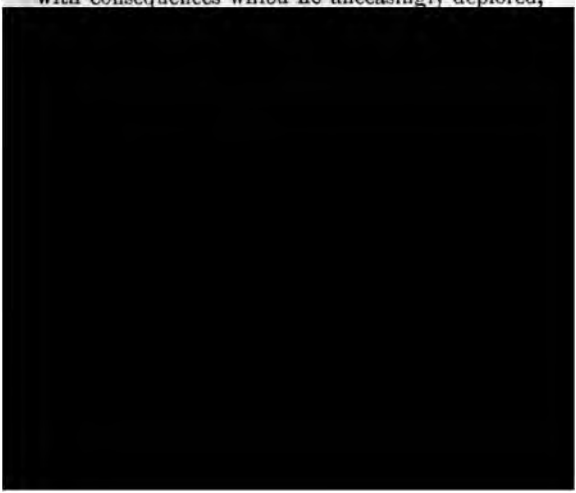
During the wars of the gods which dispersed mankind in confusion, the grand patriarch of Shem remained in safety, at his privileged metrop-

this place so frightful and solitary was regarded by the daughter of Heaven, the Latona, as a place of all others on earth the most to be desired, for here alone she could find safety. She therefore fled from the house of Japhet in Europe, disguised as Io, swam the Bosphorus, joined the family of the grand Patriarch, and became a keeper of sheep for his support.

Secure in this solitude, generations quietly succeeded each other until the Patriarch Abraham yielded to the temptations of Pluto the Devil, forswore his kindred and the heritage of his father's house, and was led forth in pursuit of wealth and ambition for himself and his seed alone, regardless of the manner it might be obtained or the calamities it might inflict on the rest of mankind. Both Abraham and his son endured a hard and wearing service, lived to a great age, enjoyed the satisfaction and cares of boundless wealth, and the respect or at least fear of those around them. But in the third generation Jacob the supplanter, supplanted his elder brother, and afterwards the god of Abraham, and obtained the name of Israel as his superior, and was now a man without guile, devoted to the guidance of Mercy and Truth, but his condition was wretched in the extreme. The only female he had ever loved and who produced so great a change in his life, had long since been

no more, and her first-born son, whom he loved more than all his other children, he lamented as slain and devoured by a wild beast.

In this son he had recognized all the kind and amiable qualities of his mother, together with that pure elevation of character which gives the sure support and glory of human life. In him he had therefore contemplated a successor, who would honor his parents, and bestow priceless blessings and benefactions on his brethren and on mankind. All his other sons possessed a reverse of disposition and character, and to bestow upon any of them, as he must upon death, the dignity of grand Patriarch of mankind and commander of Pluto in the covenant of Abraham, must be attended with consequences which he unceasingly deplored,



twenty pieces of silver, the price of his blood, without fearful apprehensions of a terrible retribution.

The distress of their father, and the agony of soul with which the innocent Joseph besought them not to commit so great a crime, constantly haunted their minds. Their former prosperity forsook them, and they entertained fearful forebodings of the future, an alarming prodigy took place in the house of Judah, in which the patriarch in administering justice, and giving judgment in his own family, exposed his moral turpitude and condemned himself to be burnt alive. At length the pastures were dried up, their provisions failed, famine was sore in all the land, and they were summoned to the presence of their father, and the ten brethren were sent to Egypt to buy corn, as the only means of preserving their lives.

Egypt was the land into which they had sold Joseph, and their apprehensions were increased. They were strangers, unacquainted with its language and customs; and on their arrrival, were seized and brought before Joseph as spies. They were recognized by Joseph at once; but in the amiable and dignified monarch, in the prime of manhood, before whom all Egypt bowed the knee, they neither saw nor suspected any likeness of the stripling brother of seventeen whom they had

sold as a slave for twenty pieces of silver, and when they bowed themselves, Joseph thought of the dream for which he had been hated, and with difficulty restrained the yearnings of affection. Through an interpreter he drew from them all the circumstances of his father's family he desired to know, and treated them roughly as spies, and threw them into prison. The trembling brethren now saw themselves in the power of a superior who treated their distresses with as little compassion as they had done those of Joseph, and reminded each other of this circumstance in his hearing, and that they were suffering a just retribution for their former crime.

After three day's imprisonment tormented by anxiety and apprehensions, they were again

coat of Joseph, and if Israel had believed them in the first instance, he had reason now to doubt their integrity. They had brought back the full value of their money in corn, with the money itself in each sack, but Simeon was missing, and this latter fact, connected with the story they told, suggested the suspicion that after buying their corn, they had received back their money, by the sale of their brother, and when they likewise stated that they could not return to Egypt without Benjamin, it suggested a suspicion that he was to be exchanged for Simeon, and their father to be thus deprived of the last son of Rachel, and they could not be surprised when he mourned Simeon as dead, and refused to let Benjamin go with them to Egypt. But their supply of corn was limited, the famine continued, and they had learned to respect the age and distresses of their father, but he at last yielded to the importunities of Judah, and Benjamin was intrusted to their care, and they returned to Egypt, were honorably received, and the steward of Joseph conducted them to his house to wait for dinner. The splendor of the place, and the high distinction they received, gave them much apprehension and alarm, but Simeon was soon released, and joined them, and Joseph arrived, and after they had answered a few inquiries, they had the honor of eating, drinking, and making merry with the

sovereign lord of Egypt, and then received a supply of corn and departed.

With great difficulty Joseph had restrained his affection, especially for Benjamin the son of his mother, but he desired to prove their regard for him and their father, and took means for that purpose; and the brethren had not gone far, before they found themselves pursued and overtaken, under the pretence of their having stolen a silver cup at the feast. They were astonished, protested their innocence, and readily offered if the cup was found on any one of them, he should be put to death, and the rest remain as slaves. But they were offered better terms, that the person on whom the cup was found should remain, and the rest should be held blameless. A search was then

"Now be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." This showed the kind magnanimity and forgiveness of his heart, but it was no balm to soothe or heal; but only made them feel more deeply their shame and contrition, and the greatest infliction they could receive was his free and kind forgiveness.

It was soon known to the priesthood, that Joseph had found his brethren, and that his father was still alive in Canaan, and no other than the hereditary Grand Patriarch of Shem, whom they had deserted, and with whom it was an abomination to them to eat bread. In their consternation and perplexity the king was sent to Joseph, to offer him a present of the good things of Egypt, with the means of conveyances, and an invitation for him and his household to come and partake of plenty, during the famine, and sojourn in the best of the land, with the full enjoyment of their customs and institutions, during pleasure. These offers Joseph had already made in his own right, but his now performing them as a command, prevented the Hebrews of the house of Judah from ever becoming owners of land, and made them only sojourners during the long time they remained in Egypt, and always a distinct and separate people from the Egyptians.

But all the consideration and kindness of Joseph to his ten brethren could not secure them from that Nemesis, which must haunt them through life. Laden with presents and luxuries for their father, and every convenience for bringing him and his household to Egypt, they returned to Canaan; but they must confess to him their crime in the sale of Joseph, and the cruel deception of the bloody coat, which had given him so many years of mourning and distress.

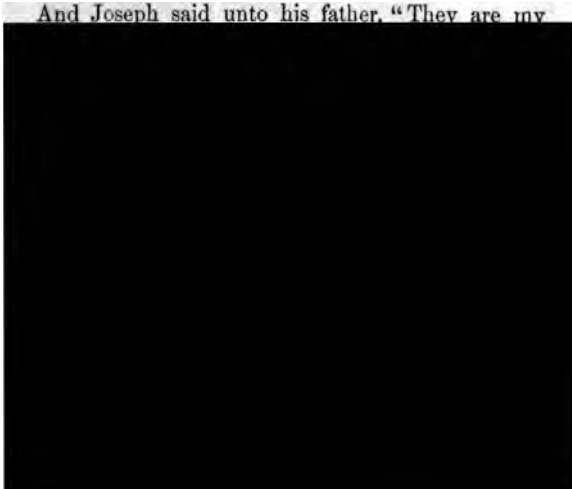
When they told the aged Israel that Joseph was yet alive, and lord of all the land of Egypt, his heart fainted within him, and he believed it not, but after they had delivered to him the message and presents of Joseph, and he had seen the carriage for his journey, his spirit revived and

Joseph introduced Jacob his father to the king of Egypt, and Jacob blessed the king when he went in, and when he came out from him. This was the blessing of Jacob and not of Israel, conferred on the chief executive of the Egyptian Mysteries, and it protected them from the destructive power of the god of Jacob both when the seed of Jacob came in, and while they sojourned, and when they should depart from Egypt. Yet according to this blessing these mysteries might be supplanted by the introduction into them of higher and more beneficent Powers than the god of Abraham, Isaac, and Jacob, those of Jehovah or Israel.

It is particularly mentioned in the Scriptures, that the seed of Jacob who went down into Egypt were seventy souls, which included only himself, his twelve sons, and their male offspring, and these twelve sons became twelve independent families and nations, and included the whole of the chosen seed of Abraham, the heirs of his covenant; yet ten of these sons, by the sale of Joseph, for twenty pieces of silver, must ever remain as the seed of Jacob, and all the privileges and powers of Israel were limited to the sons of Rachel, Joseph and Benjamin, the Gemini of Mythology, and their offspring at this time were twelve sons, of which Joseph had two, and Benjamin ten. Notwithstanding his great age, Israel enjoyed his settlement for seventeen years, and in the mean

time he exacted an oath of Joseph, that upon his death he would bury him in the cave of Machpelah the burial-place of Abraham and Isaac, and where he had previously buried Leah. And Israel likewise adopted the two sons of Joseph, making them his two eldest sons, as Reuben and Simeon, but the other issue of Joseph, born after Israel came into Egypt, was to be his, and called after the name of their brethren in their inheritance.

Joseph visited his father in his last sickness, taking with him his two sons Manasseh and Ephraim, and on his arrival Israel strengthened himself and sat upon the bed, and after conversing with Joseph although blind with age, he perceived others were with him and said: "Who are these?" And Joseph said unto his father, "They are my



arms thus crossed between himself and Joseph and his hands on the heads of his sons, he blessed Joseph and said: "God, before whom my fathers Abraham and Isaac did walk, the god which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth." But when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he held up his hand and said: "Not so my father; Manasseh is the elder, put thy right hand upon his head." And his father refused, and said: "I know it, my son, I know it;" so that notwithstanding the blindness of Israel, there can be no doubt but this blessing was intentionally given in this manner, and this circumstance recorded, that it may be noted and so understood.

This cross, made by the arms of Israel, represents the true cross or marriage of himself and Rachel, which redeemed him from all evil, by uniting him with her, in one heart and one mind, like two arms of one person, and through this cross only he blesses Joseph and invokes upon the lads the blessing of the god of Abraham and Isaac, the god that fed him all his life long unto the present day, which was the god of property that sustains and supports the human body during life;

and adds the blessing of the angel which redeemed him from all evil which he could give only through this cross or marriage with her, and he then named upon them the name of Abraham and Isaac, and his own name, but not that of the Angel, and by this omission Joseph, her son, was authorized and required to name this name upon them at a future period, when he bestowed this marriage and constituted in them two equal and united families to grow up into a multitude in the midst of the earth. As Abraham cast off his first son Ishmael to bestow his blessing upon Isaac, Jacob cast off his ten eldest sons to bestow his first blessing as Jacob and Israel, on Joseph which gave him the power of Jacob, as the heir of the covenant with that of Israel and Rachel, and

of the perfect man, male and female, the heirs of everlasting life established in dominion without end. And by means of this pillar the spirits of the Latona ascended and descended from earth to heaven. The other of these pillars was built by Pluto by means of his covenant with Abraham, and finished in Jacob, who even in youth carried his iniquities so high above all of earth, that he mounted into the heavens the god of the covenant, the great blasphemer, consequently, these two pillars corresponded with the two sexes, the woman from Heaven endowed with the seven cardinal virtues, beautiful and glorious with everlasting life, and the man of death and hell replete with the seven deadly sins, sordid and grovelling with all the gold, silver, precious stones, and wealth of earth.

But in laying the capstone of the pillar at Bethel, Jacob had stood at the gate of Heaven, and seen the brightness and joys above, which contrasted unfavorably with the feeble glitter and transitory wealth and pleasures of earth, and the dark and fearful gates of death to which they led, and the gloomy fires of hell beneath made horrid with shrieks and groans of the damned, all of which was secured to him by covenant as the patrimony of his fathers, and its exclusive rights and privileges over the rest of mankind had been purchased by Abraham, for four hundred pieces

of silver, as the the best inheritance he could give his most faithful and deserving offspring. From this prospect he turned with disgust and contemplated with delight the vision of the other pillar from which angels of beauty and glory ascended and descended, clothed with all the radiant joys and delights of the realms above. One of these Angels he afterwards recognized in the beautiful Rachel, and when as the son of her father's sisters he kissed her, he was so overwhelmed that he trembled and wept. His god could give him all the wealth and dominion of the earth and all the fraud, guile and cunning, which had enabled him to supplant the other gods, and raise himself into the Heavens, yet with all this he felt poor, and could never obtain the object of his choice for by any attempt of this

seven years more for that which all the wealth and dominion of his god could not purchase, and at the end of this time, Rachel bore him a son, Joseph, like herself endowed with everlasting life, and after Jacob had wrestled with his god and obtained the victory, and refused to take advantage of his own wrong against his unoffending brother, and had been confirmed in the title and power of Israel by his god himself.

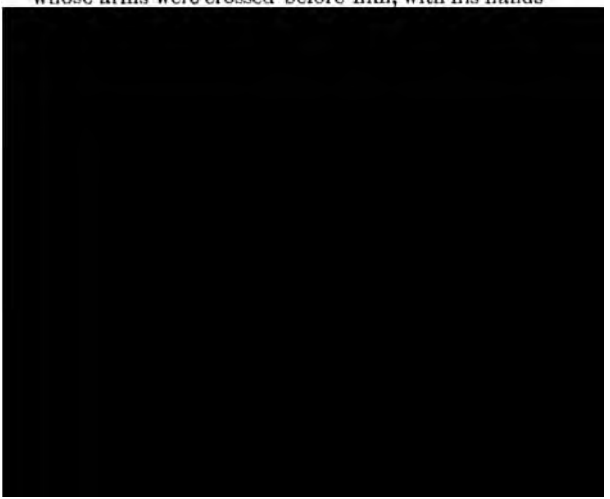
Rachel laid down her immortality and became mortal to give Joseph a mortal brother, and her husband a mortal son, by which means, her disembodied spirit passed through the gates of death, that she might redeem and raise up that of her husband, and enjoy her marriage with him, in her native Heaven.

Rachel is therefore placed in Mythology as Merope, the same as Astrea or Eve, who ruled in the golden age, the seventh pleiad or star, the seventh daughter of the great Atlas who bore the Heavens on his shoulders, the same as Osiris; and it is stated, that she married a mortal husband, and therefore became mortal, and as a spirit is not visible to mortal eyes, but is still living and numbered among her sisters in Heaven.

By her body being buried in the earth, the earth was hallowed and redeemed, from all the curses pronounced upon it by the gods, and made

the house of bread for her children, and to furnish the pure tabernacles of clay for the temporary dwelling of their pure spirits, and both in body and spirit to be increased, nourished, and sustained by the bread from Heaven.

But previous to this time Israel had required Joseph to swear after the manner of the oath administered by Abraham, by putting his hand under his thigh, that upon his death he would bury him in the cave of Machpelah, which implied that he should not only honor his parents on earth, but likewise enter the gates of death and hell, and redeem the past. And now when Joseph received this blessing he stood between his two sons, representing the Gemini, and facing Israel whose arms were crossed before him, with his hands



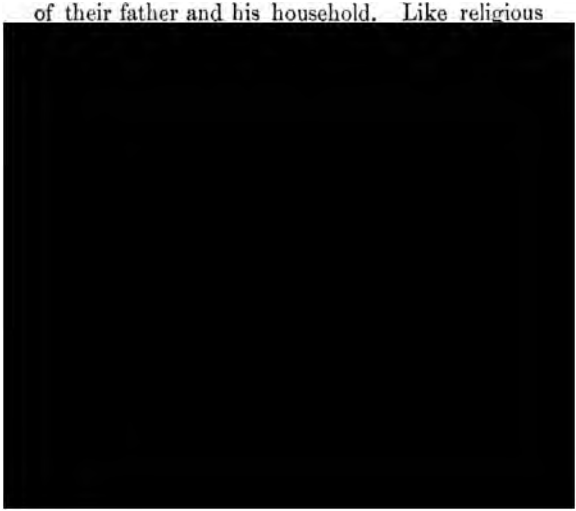
LECTURE XVII.

DEATH OF ISRAEL.

After the aged Israel had adopted the two sons of Joseph as his two eldest sons, and blessed Joseph at their head in such a manner as required Joseph to redeem not the house of Jacob but that of Israel, from all evil, sensible of his approaching end he called to all his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the last days: Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel, your father.

He then addressed his sons severally according to their seniority, the first ten of whom were born of Leah, and his two concubines, while he was in bondage for the payment of Rachel, and as they had sold Joseph to strangers they could never be redeemed, but must remain the sons of Jacob and under bondage to the god of Abraham and share with him his final destruction.

The first three sons of Jacob possessed the characteristics of the three gods, and their moral turpitude was regarded by Israel with abhorrence. In the first place he acknowledged Reuben his first born, his might, the beginning of his strength, the excellency of dignity, and the excellency of power, but said he should not excel, because of the atrocious crime he had committed. Simeon and Levi, his two next sons, on their first coming into the promised land, had associated themselves in a secret brotherhood, and under the guise of religious pretences had circumvented and slain Hamor and Shechem, with all the men of their city, and enriched themselves and their brethren with the captives and spoil, to the great peril and dishonor of their father and his household. Like religious



their secret, and unto their assembly mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce, and their wrath for it was cruel, I will divide them in Jacob and scatter them in Israel. The priesthood of Levi therefore assumed the rights of the first-born, and were always divided with the ruling powers of their brethren, and among themselves, until the crucifixion, when they were scattered and lost.

Judah the fourth son of Jacob like the fourth power in Mathematics was above the triangle of the gods and above the triangle of the three eldest sons of Jacob. He represented on earth Pluto from Heaven, and Abraham from hell. He was therefore in both cases the lion's whelp, the most brutal of brutes, the unsparing power of destruction to gods and men; that power of money which compensates for all transgressions, buys all the blessings of earth, and the expectations and assurances of heaven in the world to come. Judah therefore held the keys and dispensed the favors and blessings of earth, heaven, and hell; his hand should be on the neck of his enemies, and he should receive the praise of his brethren, and his father's children bow down before him. The sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came;

and even then binding his foal to the vine of Moses, his ass's colt to the choice vine of the Gospel, he prolongs all the abominations of the god of Abraham, until the people shall be gathered to Shiloh, the New Jerusalem, into which he can never enter.

According to these predictions of Israel, Judah has given his name, that of Jews, to the entire house of Jacob, and since the crucifixion they have been too depraved to support a national existence, and dispersed among the nations of the earth, the curse of all where they sojourn; they are bound together in strict brotherhood by the covenant of Abraham, and worship his god, and devote themselves to money as the symbol of his power, and in all the iniquities of finance. Judah

must befall each one of them, when his offspring should become a separate nation or tribe, of their confederacy in the promised land, in the last days of their national existence, for these days must come, and the lawgiver and sceptre must depart from Judah, and the dominion of Judah, and the entire house of Jacob be ended for ever. But when Israel had finished addressing his sons of the house of Jacob, and come to Joseph, the first-born son of Rachel, all the hopes and affections of his soul were revived, and he said: "Joseph is a fruitful bough of an everlasting tree; a harvest from a well of pure and living waters gushing up over the well, around it, and sending forth an abundant and unfailing supply. The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty god of Jacob, over whom is the shepherd, the stone of Israel. By the god of thy father, who shall bless thee, with blessings of heaven above, and by the almighty who shall help thee with blessings of the deep, that lieth under them—unto thee shall be the blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the

crown of him who was separate from his brethren."

All the blessings he had given or could give as Jacob, by virtue of the covenant of Abraham, and as Israel, by virtue of his union with Rachel, were therefore now confirmed and given in their most enlarged sense to Joseph, separate from his brethren; and by these blessings from the Powers of Heaven above, and by the supreme power of the gods beneath, he was rightfully crowned on earth, its sovereign Lord and Master, unto the utmost bounds of the everlasting hills.

After Israel had blessed Joseph he addressed Benjamin whom Joseph was to redeem, and said: Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and in the evening he

cave of Machpelah, in all due ceremony and with great lamentation and mourning.

After their return to Egypt, the brethren of Joseph feared his revenge, for the evil they had done him, and they sent messengers, who fell down before him and besought his forgiveness. Joseph then saw, that in their cruelty of heart and greed for money, the twenty pieces of silver had bound them forever to their god past all redemption, and they could never know the purity and kindness of his nature nor feel the sublime and elevating joy of doing good, and his weeping was the only answer he could make. His brethren also came, and fell down before him and said: "Behold we are thy servants." But Joseph said unto them, "Fear not. As for you ye thought evil against me, but God meant it for good, to save much people alive, and to bring to pass what ye see at this day. Now therefore fear not, I will nourish you and your little ones," and he comforted them and spake kindly unto them.

LECTURE XVIII.

THE CHARACTER OF JOSEPH.

No portion of the Holy Scriptures is read with more pleasure than the life of Joseph. It presents a mere youth, instinctively endowed with pure and good principles, who is severely tried by the great and sudden reverses of human life, and passes through them without a single stain or blemish.

the character of a race of mankind which shall finally receive dominion; for it is the perfect exemplification, the fountain and source of the law of Moses, and the Gospel of Christ. Joseph is known wholly by his works, which are simply related without comment, and extend through all the grades of life, from the slave to the sovereign, and form a perfect character in direct opposition to that of all gods and men by whom he was preceded. He was the first man of a kind and liberal disposition, who delighted in contributing to the enjoyment and alleviating the distresses of others,—of native purity, whose moral rectitude could not be corrupted by the greatest temptations—the first man who returned good for evil, and overcame envy and hatred with affection and kindness, even when his brethren attempted his life and finally sold him to travel the Syrian desert as a naked slave, and be resold in Egypt; his heart quailed not at the prospect, but in agony of soul for his brethren he besought them not to commit so great a crime.

Like his mother, he was guided by no precepts or laws, said no prayers, performed no religious rites or worship, professed no faith or creed, but acted from the pure impulses and affections of an honest heart, and found a support from the spirit within him without any selfish incentive of present

or future rewards or punishment. But Joseph has been considered as merely one of the younger sons of Jacob, of the chosen seed of Abraham, by which all the merits of his character and example are attributed to the god of the covenant, which has the effect of making this god to possess two different characters in direct opposition to each other, as if the same tree produced good and bad fruit, and the same fountain sent forth sweet and bitter waters. The character of Joseph was never understood by his brethren, but they were subdued by his kindness, and throughout his long life and reign in Egypt they never revolted against his counsels. He lived to the age of one hundred and ten years, and as his brethren had sold his flesh and blood, body and spirit to the Egyptians, he

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in Goshen. In this manner, the rep
and powers of Jupiter and Neptune
hand and Pluto on the other, were im
Egypt during the entire reign of Orus.

When the famine was ended, Josep
nopolized all the precious metals not on
but the whole surrounding country,
he was acknowledged owner of all th
other property, and the entire order
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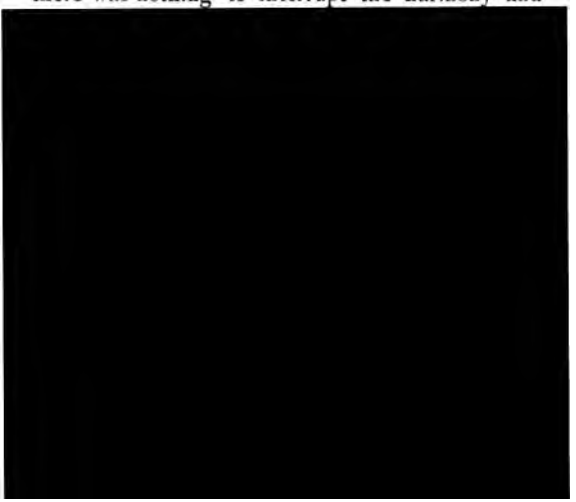
structive power of Pluto in the house of Jacob, and these with all the burthensome restrictions that had been laid upon the laborers were abolished, and the Fates or Powers of Heaven laid by Joseph in Egypt, the foundation of that prosperity which has extended from that country, and been the cause of all our present civilization and enjoyment. After a reign of eighty years in Egypt, Joseph died as recorded in Scripture, but Orus acknowledged by the Egyptians as the son of the sun, the giver of everlasting life of whom Joseph was the first incarnation, could not die, and the reign of Joseph, like that of Eve, was continued in his successors for one mythic day, while all the powers of evil were imprisoned with the gods, and there was nothing to interrupt the harmony and



than it has ever since known. In after times, this period has been celebrated, in their history and tradition, as the reign of Osiris or rather of Orus his son, the great founder of their institutions and monarchy, and a time of the greatest imaginable prosperity and happiness. And the ruins of the immense pyramids, temples and other useless ornaments, which record the abuse of power, and the beginning and progress of oppression, are evidences, at the present day, of the superior wisdom of the previous government, which had raised up a population, and resources capable of accomplishing such vast undertakings before they were exhausted. But when Orus the Ethereal Gemini, had lived and reigned his day and restored the golden age in Egypt, in love and honor to his parents, and to give everlasting life to this human brother, known in Egypt as Anubis, he gave to him his life and sovereignty for the succeeding day and descended into hell, in his stead, and there carried on his conquests over the past, until the time should arrive for him to live with his brother again on earth.

Anubis is regarded as a deleterious symbol, and is the same as Benjamin who succeeded Joseph, and reigned an equal time over Egypt, and his character is given by Israel, in his last moments, when he said Benjamin shall ravin as a

wolf, in the morning he shall devour the prey, and in the evening he shall divide the spoil.

When the kind and dutiful Esau, at the request of his father, had prepared and brought him his savory dish of venison, and found that Jacob had supplanted him, both in his birthright and blessing, he cried with a great and exceeding bitter cry and said: "Bless me, even me! Oh my father," and continued to cry and weep. Then Isaac his father said: "Behold thy dwelling shall be the fatness of the earth, and the dew from heaven above, and by thy sword shalt thou live and serve thy brother, and it shall come to pass when thou shalt have the dominion, thou shalt break the yoke from off his neck." After Isaac had therefore given the power of money, and all manner of fraud and guile to Jacob to obtain wealth and dominion by

could now gain nothing by his chosen seed, for, in common with other races, when they should combine together and become rich by undue means, they must employ soldiers to defend them, and finally, as their victims, become the servants of servants, the just retribution from which they cannot escape.

The soldier was now made necessary even by the god of the covenant, in the first place to guard his chosen seed, in their acquisitions, and then to punish their moral delinquencies by reducing them to their proper level, and the house of Jacob including Rachel and Joseph, had done reverence to the elder brother my lord Esau, the first magnanimous conqueror, who defended the rich possessions of his blind and aged father during his life, and on his death surrendered the immense inheritance, to his erring brother, and peaceably withdrew his armies to his own dominions, and this single family enjoyed their great wealth and wide extent of territory under the shadow of my lord Esau.

But when the term of Anubis expired, all the gods were liberated and all Eden was again embroiled in the consequences. Neptune was now in the ascendency, and in obedience to his counsels Jupiter led his herds from Europe denominated the Hicksos or shepherd kings, and peaceably took possession of Egypt, as its rightful lord under

the sanctification and counsels of Neptune as rightful high-priest of gods and men. But this revolution dissolved the ties between Egypt and its provinces, and Neptune became alarmed lest it might be successively overrun, plundered, and laid waste, and besides he was now aware that Pluto his supreme god stood on his pillar in the heavens, and his chosen seed held the keys of death and hell, and their patriarchal nobility occupied the fertile province of Goshen, which, in a military point of view, was the key of Egypt, and the rest of this chosen seed was dispersed over Egypt and its provinces, as artisans and traffickers, encroaching upon his prerogatives of trade and commerce, that they possessed a symbol of power against which he could not prevail, and were now

their refuge in Goshen, and compelling them to work under overseers in building those immense structures, whose ruins are at present the wonder of the world, and which are recorded by the Jewish historian as monuments of their Egyptian oppression and bondage.

But Anubis began his journeyings to diffuse benevolence and humanity according to the precedent of Abraham, from Egypt into Ethiopia, where he found the normal state of the negro, the true representative of Canaan or Pluto, that of a savage cannibal, instinctively more depraved than brutes, and in the very state of society to which all Eden had been reduced previous to the rebellion of Nimrod; and as Abraham had brought away from thence the precious metals and received the exclusive privilege for his chosen-seed, to make them the means of inflicting the same calamity on mankind again, Anubis now brought away the inhabitants to receive the benefits to which they were rightfully entitled in being the slaves of the Egyptians, where they would be civilized and their condition every way improved. And by supplying the order of Saturn with their proper domestic slaves, he greatly improved their condition, and when like Abraham he journeyed northward from Egypt, over the land he rightfully inherited under the covenant, instead of the precious metals he

carried with him these depraved satyrs of humanity, the true representatives of Pluto, as domestic slaves, and in process of time this species of slavery was applied with a humane effect to other barbarous tribes and finally to captives taken in war. But in this ancient institution revived by Anubis, the slave was considered the property of the master and labored at his will and under his superintendence, and was entitled to no more than a plentiful subsistence with the privilege of propagation, the lowest state to which the laborer could be reduced, consequently the chosen-seed was preserved, by this institution; for when Neptune succeeded Anubis, and reduced the Hebrews to slavery and employed them in unproductive labor, with a view to exterminate them, he was bound to

ting off the male offspring of their chief patriarch princes, and elders; and gave orders to the Egyptian midwives established in Goshen, to destroy all the male children at their birth. But the resented this encroachment upon their privileges, and found means to evade the order, and he was mortified to find that he had only made another failure.

Neptune already saw that the Hebrews, by means of their currency, had deprived him of his profits of commerce and trade, and the brotherhood of Simeon and Levi, who sanctified all manner of fraud, cruelty and bloodshed, was rapidly gaining the ascendency, and were supported by the united strength of the Hebrews, already more numerous and powerful than the Egyptians, and unless he destroyed their power at Goshen, he must soon cease to reign, and no longer hesitated to adopt his last resource, which put his godship in peril. He therefore decreed that all the male children of the Hebrew nobility in Goshen should be sacrificed to him by being thrown into the river. He could enforce this command by sacrificing the whole family who refused obedience, and if the child was taken from the water, he must sacrifice the whole family of those thus receiving it with the child itself, or that child would supplant him in power, and the Fates inflict upon him the penalty of his oath.

LECTURE XIX.

MOSES THE SECOND PROGRESS OF GOOD.

Moses, the lawgiver of the Scriptures, the second progress of Orus, is known by a number of names or symbols. He is the Memnon, Thoth, Hermes, and the like of the Egyptians, and the Phœbus, Pollux, and Apollo of Mythology. In

Ethereal person, above all gods and men, that he possessed boundless knowledge, resistless power, everlasting life, youth, and beauty, and that he bestowed on mankind the use of letters, the liberal arts and sciences, the laws of endless progress, and is the father of that liberty which is never licentious.

According to Mythology he was the son of Latona, and brother of Diana, and as Jupiter and Neptune opposed his birth, he could not be born on the sea or land, and on that account his mother long wandered from place to place; but he was at last born in Delos, the property of Themis, an island in the Nile, formed since the covenant of the gods, and therefore not subject to their jurisdiction.

But when the Egyptian colony of Greece became a separate nation and naturalized the Egyptian Mysteries in that country, they desired to be esteemed the most ancient of all people, and that all the events of these mysteries took place in certain localities in their own countries; and with this view they asserted that Delos was once an island floating in the ocean, but afterwards became fixed in one place, and consecrated and named the principal island in the Cyclades, Delos as the real birthplace of Apollo, and Diana, metamorphosed the journeyings of Abraham to obtain the precious metals

into the Argonautic expedition, fixed upon a place in Asia, as the real site of Troy, changed the Hebrew princes into a confederacy of Grecian kings, and by their power of oratory and poetry in celebrating these events as having really existed in their own country they have given their fictions some appearance of reality; notwithstanding they are so easily traced as well as the Greeks themselves to an Egyptian origin.

Jacob is placed in Mythology as Prometheus or Providence, because in his time the overruling Providence of Isis first began the control of gods and men. It is likewise stated, that he was the first who brought fire from Heaven to animate men, who before that time were composed of nothing but clay, and that he excelled both gods and men

broken. Such is the mythic representation of Jacob's wrestling with his god, on the covenant of Abraham, by means of which he extorted from him the name and blessing of Israel, and this god was compelled to be content with the bones of Joseph.

The lewd Vulcan, and the drunken Bacchus were inmates of the gods and received the devotion of the privileged orders of Egypt, up to the time of Joseph, but he reversed the symbols, and is placed in Mythology as Orus, the son of Osiris, the chaste and continent Vulcan, whose All-Powerful fire subdues the most refractory materials, purifies, refines, and finally separates the pure and good from the base alloys with which it is mixed, and gives to each, its proper use and standard value; likewise the temperate Bacchus, never glutted with excess, but lives calm and serene, in everlasting youth and enjoyment; and when his children have drunk their measure of mortal life, he gives them the cup from Heaven, and they drink and fall asleep, to begin a new career in a more elevated existence. But when the gods were driven to their last expedient to destroy Prometheus, the chosen seed, by causing the male children at their birth, especially those of the sacred brotherhood of Simeon and Levi, to be thrown into the river as a sacrifice to Neptune,

the Latona among them was called Jochebed, or honorable, and was the wife of Amram, patriarch of the second family of the tribe of Levi. Already she was the mother of two children. Her first born was Aaron the human Gemini after the likeness of his father, an exalted teacher of the sacred brotherhood, and her daughter Miriam or Mary the glorious, and the bitterness of the sea or priesthood, placed in Mythology as Diana. And as her second son the Ethereal Gemini, who according to the blessing of Israel given to Joseph must be like Ephraim, a younger brother was not yet born, and the Scriptures agree with Mythology that there was no place for him to be born, without being sacrificed to Neptune the Serpent Typhon.

According to Scripture, Jochebed therefore con-

young child, and from its great beauty she called it Memnon, the beautiful, but he was afterwards called by the Hebrews, Moses, or the drawn from the water.

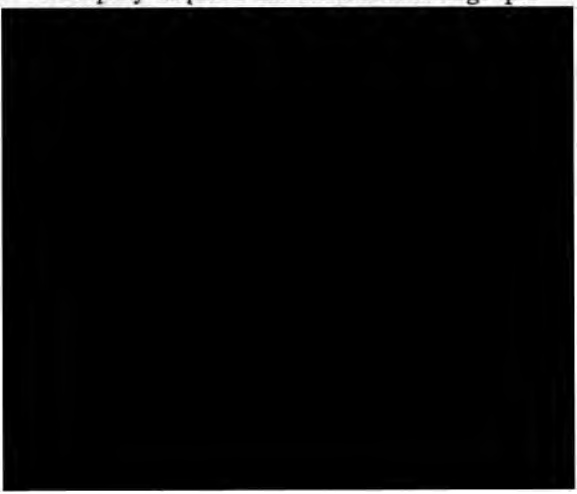
Soon after she had taken the child from the ark, it began to weep, and her affections being aroused in its favor, she listened to the little Mary, who ran at her command for a nurse, and called Jochebed who was now employed by Themis to nurse the child as her son a prince of Egypt.

The princess Thme, or Themis, is called by Josephus, Thermathis, a name which signifies that she had the powers of education capable of giving intelligence to brutes. She is likewise called in Mythology, Pandora, the daughter of the chaste Vulcan, or Joseph, the representative of his sovereignty, and the childless Latona of the Egyptians, endowed with the power of bestowing upon mankind all good gifts above the power of the gods, and in endless progress, which she accomplished by opening the box or ark containing the infant Moses, or Apollo, adopting and educating him as her son, and afterwards restoring him to his mother Jochebed, the Phœbe of Mythology, her sister, that is of the same Ethereal grade.

As the representative of Iris, she was the first giver of literature, arts and sciences, above the power of the gods, and she is still symbolled as a

young and beautiful female, surrounded with all the appliances of liberal education, and those institutions are still called Alma Mater, by their Alumni in honor of her. From thence she conducts them forward, through the experience and wisdom of human life, and as Amenthe, after death, with her eyes blinded and the scales in one hand and a naked sword in the other, she weighs them in her balance and pronounces the Amen, their just and final doom.

When the prince Memnon, or Moses, had been nurtured and educated by Themis, until he arrived at the proper age, he was initiated into the mysteries of the gods, over which Neptune presided, as god of intelligence. After his first entrance he rapidly acquired the limited knowledge pos-

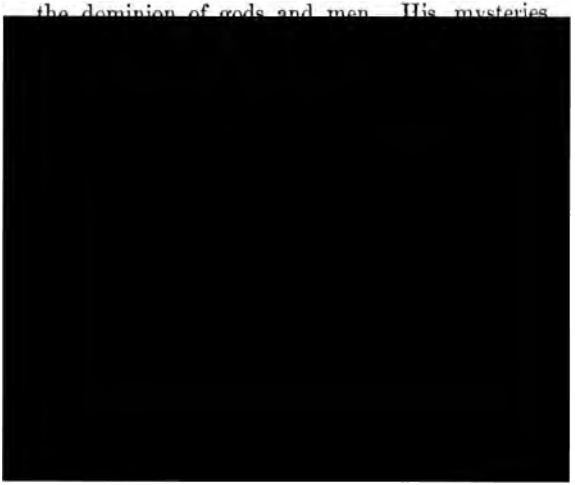


name from the calendar of the gods in Egypt, silenced all his oracles, and placed the prophets of the Scriptures, and the oracles of Apollo in Mythology, in his stead.

LECTURE XX.

THE THEORY OF NEPTUNE OVERTHROWN BY MOSES.

NEPTUNE was the inventor of religious rites and worship with all their solemn and imposing formalities; and he presided over the mysteries of intelligence and power, and by his counsels upheld the dominion of gods and men. His mysteries



and more intelligent powers, and Neptune must therefore surrender to him his mysteries and power, and become subject to his sovereignty and command. The riddle or mystery by which Neptune held his power, depended on the truth of the interpretation he gave to the symbols of creation, which he so defined as to give the origin and progress of the gods, by whom he asserted all things were created and sustained, and besides whom no other spirits existed. And this is briefly stated in the following manner:—that Chaos and Nox, confusion and night, was the inorganic state of Celum and Terra, before they began to exist, and Ether and Dies, space and day, their first existence, and Celum and Terra, their final perfection,—that the mother of Terra was the earth, which consisted of a vast plain immovably fixed in the centre of creation, and that the matter of Celum was the moon with the sky or firmament above the earth which revolved around the earth, and in which the sun was placed to give light by day, and the moon and stars by night, and all beyond this firmament as seen by the naked eye, is nothing more than Chaos and Nox, the original disorganized confusion and night from which Celum and and Terra created themselves; and all gods and men, and all matter and spirit, have received their existence from Celum and Terra, and in a direct

line of descent, by progressive improvement, in which the son had emasculated, enslaved, and compelled the father to sustain the progress he had received and by which he held his high intelligence and power.

Moses overthrew this theory, and the dominion of Neptune, by the revelation of those Great Spirits from whom he proceeded, which give the true interpretation of the symbols of creation, and must ever form the most sublime conceptions of the human mind.

To the generations of the heavens and earth, as the symbols of creation, Chaos and Nox, Ether and Dies, as already interpreted, he added Osiris, and Isis, and then showed that the earth revolved on its axis, which caused day and night, that Celum the

fixed stars, surrounded in like manner with their planetary systems, were only the children of Ether and Dies, the extent of whose dominion, and the number of whose children, thus allotted off in separate divisions, exceed any measure or number that can possibly enter our limited conceptions. But what is infinite to us is only the beginning of a still higher existence.

When we therefore contemplate the order and magnitude of the dominion of Osiris and Isis, we are lost in admiration and wonder! but when we consider that this is only one family of an infinite number of others, existing in like manner as the children of their greater and common parents, Ether and Dies, our astonishment is still greater! Yet Ether and Dies are only the children of still greater parents, whose symbols are known to us, as Chaos and Nox, from the confusion and darkness in our minds in not being able to form any conception of them, the reverse of which is the best interpretation of the symbols; that Chaos is a greatness, order and harmony, compared with which all our conceptions are as nothing, and Nox is a glory, beauty and brightness, to which the noon-day sun is as darkness. Hence in this infinite number of generations one so great above the other, the symbols of but three are given; and of these three we can only per-

ceive, that the one in which we are placed is not of infinite extent. And from these Great Spirits down through Osiris and Isis, and partaking of their principle of union, and everlasting life, the Ethereal race of mankind of which Moses was the second incarnation, are, and were created; and these Great Spirits unceasingly nourish, sustain and care for them as their little children, and by successive changes of existence, give them progress of life and enjoyment without end.

In all the infinite grades of these Great Spirits, down to each family of a particular grade as that of Osiris and Isis, are subordinate grades of angels or ministering spirits, whose obedient labors uphold and advance the providence of their superiors, in

they at present hold. That the
rebellion the present gods, and the
in the different races of mankind
and living principle, and were the
of self-government, or of being
spirits they represented, and progr
but misery and wretchedness, until
ed up into the heavens, and made
Osiris and Isis their rightful sup
and establish their own represent
in a new race of mankind, after
ness, to rule the gods and their r
justice and everlasting dominion,
their great parents, increase of offs
enjoyment.

The victory of Moses over Nept
scripture as his privately killing the
master and hiding his body in th
placed in Mythology as the victory
the serpent Python, and attended
of Io, or Rachel, in which the l
applause burst forth from the hea
her son received the Ethereal harp
the order, harmony, and music
spheres, the song of Moses and the

From this time the oracles o
silenced for ever, and his name
among the gods of Egypt, an

Apollo, Thoth, Hermes and the like, different names or symbols of Moses, from different languages and degrees of initiation, supplied their places as the supreme head of the initiated order, and to whom they were bound, by their oaths and rites of initiation, to respect, as alone capable of giving the highest progress in the mysteries of intelligence and power.

Moses then purged the mysteries of the gods of their sanctified abominations, and made them moral, decorous, and honorable, and established the Mysteries of Isis as their progress. In these latter mysteries, the representatives of the gods were raised by mental culture above the intellectual acquirements of the gods themselves, which would have opened upon mankind all the evils

he had created Adam, and their present unhappy state was the result of her disobedience, for which he is stigmatized by Christ as a murderer and a liar from the beginning. Yet on this foundation he established his godship over Eden and received his paradise, guarded by the flaming sword against the without, and against the coming forth of his sons from within, and by trusting to the sex he had so falsely maligned, he lost his paradise and power, and became subject to his sons.

When the three gods subsequently established their mysteries they admitted the assertions of their father in regard to the paradise of Adam, and excluded all females from the rites of initiation; and likewise knowing the superior power of the Latona, with a view to destroy her they made it the privilege and duty of their order to secure the depravity of the whole sex. But in making these mysteries honorable, Moses so altered their rites that they were bound to respect and defend the chastity of each others' wives, sisters and daughters, and these females received certain signs or tokens, by which they could at any time make themselves known for that purpose, and these rites have been continued down to the present day.

Still Moses did not set the woman free, and make her the equal of the man, by the rites of

initiation, because this would have been in direct opposition to the avowed object of her creator, the god of the earth, who made the man as the master, and the woman as the help or slave, which was common to all the races of mankind who sprung from this origin; and like the gods themselves, they possessed no principle capable of uniting any two persons of different or even the same sex. They could not form a united family, but husbands and wives, parents and children were always at enmity and strife with each other. The horrid inflictions suffered by Celum and Satan by their own sons, were regarded as progress, and in those savage tribes who still retain their primitive instincts, the children scruple not at the present day to enslave or kill their parents, when enfeebled

upon them the liberal arts and sciences above the power of the gods, Moses placed these mysteries under the protection of the Ethereal Powers, never to be destroyed until they should receive their final progress. Still they were limited to only one sex and properly called a brotherhood, in which he as a brother should hereafter be known as a perfect example.

LECTURE XXI.

ISIS LAYS THE FOUNDATION OF THE NEW JERUSALEM.

After Pluto had entered the Heavens, and challenged her dominion, Isis commenced her Mysteries on earth throughout the entire operations of nature and providence as she had been

which had given them dominion over the mysteries of the gods, and they were now purified and made honorable, and it was incumbent on them to give these mysteries progress, and place the representatives of the gods under Higher and Greater Powers.

In these four Ethereal persons, Isis possessed the fourth power in mathematics which commands the cube, or circle, and could therefore lay the foundation of the four-square city of the New Jerusalem, containing the entire orbit of the earth, and in the corresponding mythic science, she could give to mankind on earth through Moses, supported by the three Ethereal females, representing the Fates, the everlasting law of light and knowledge, peace and justice adminiinistered by her providence over gods and men on earth and in hell, over the living and the spirits of the dead, and which must prevail and progress until all gods and all evil should be coiled into a self-destructive circle and swallow up itself, and the whole earth be built up in the glorious New Jerusalem from Heaven adorned like a bride for the bridegroom.

Under her auspices Moses therefore made a convocation of these Ethereal persons, organized and instituted the mysteries of light and knowledge, peace and justice, which lay the everlasting

foundation of the New Jerusalem in the human heart, the temple not made with hands, and gave the everlasting law which must prevail and progress over gods and men until all evil shall be destroyed and the whole earth be made subject to its dominion.

The Mysteries of Isis include the Mysteries of Osiris and Isis, names or symbols held in such holy veneration in Egypt, that it was death for any person to say they were ever mortal; likewise they are called in the Scriptures, Jehovah, a symbol made known by Moses to the Hebrews in Egypt, and esteemed by them so holy, that it was death for any person to profanely pronounce this name or symbol.

Isis was represented by the Egyptians, as a

tified by him as the Great Mother of the incarnation.

The Mysteries of Isis constitute a spiritual science, corresponding with mathematical science, applied to the heavenly bodies, and in like manner give the past, present and future. In the first place, in their parable and symbols they read backward from the time of Moses to a remote period, when two great male and female spirits or families, states or nations of spirits inseparably united; the male and female in marriage as Jehovah, peaceably occupied the two focii around which the planets of our solar system revolve in obedience to their command, and they were so united in one heart and one mind, and act with such unanimity and concert as to appear to us, one perfect and brilliant sphere radiating an exhaustless and glorious light upon all around them both far and near. And these spirits partook of the nature by their direct descent, through innumerable generations of greater spirits, each generation inconceivably great in progress one above the other, in which the daughter represents the honor, and is sustained, by the power of the father and the son by the mother, both ascending and descending as heretofore represented in the complaint of Isis. And these spirits known by the symbols Osiris and Isis, were endowed with the

principle of union in marriage as Jehovah, and of the like decorous and honorable union and concert with each other, in all the complicated relations of their society, and were thus free and equal with each other as constituting the several parts of one great, brilliant and perfect whole. They were likewise endowed with the principle of self-government, having the everlasting law written in their hearts and put in their minds, and were established in dominion over other inferior spirits who never can be their equals, nor receive elevation and progress except in their service, and which is imparted to them in a lesser degree, by these Great Spirits, as they receive elevation and progress themselves successively from their greater parents above them; and these Great Spirits,

and Terra, who absconded from their jurisdiction, with the substance intrusted to their care, but as they confidently relied on the affection and care of their Great Parents, by whose unseen providence they were guarded, secured and sustained; this event gave them no uneasiness, but was regarded as a presage of future good rather than otherwise.

Shortly after this event, as time passes in the heavens, Isis rejoiced in the birth of a son, a spirit after the perfect image and likeness of her husband, and father, and who is placed in Mythology as the All-Powerful Orus, or Eros, descended from Chaos, and his birth gave them such joy that it was agreed between them that Isis with her son Orus, should manage the affairs of their capital, while Osiris suitably attended, should take a journey to diffuse benevolence and joy throughout the dominions as already related.

The events which took place on the journey of Osiris, and their consequences on earth as already related, until Pluto the great blasphemer built himself up into heaven, are properly the Mysteries of Osiris; and the Mysteries of Isis commence as stated, when she received instructions from the Superior Powers, and continued until the return of Osiris, and the marriage of Orus and Iris, Eros and Psyche fully represented in a new race of mankind.

... ...a, and the pers
...mes required to appear naked, or with
clothing, for they were properly the m
darkness and of the naked and unenlighte
But the Mysteries of Isis are held in the
and both sexes are admitted and always
clothed; for they are the Mysteries of li
knowledge, and pertain to the civilized and
ened man, or the man from heaven, m
emale, educated, accomplished and a
nd they consisted of only two grades or d
he first was that of a probationer, in whi
rson was bound in strict obedience and b
incapable of self-government, and conse
governing others, and he must remain i
dition and be governed by his superiors
wship, unless he could produ...

He was then privately and solemnly admonished that he must be careful to put away all guile, hatred and malice, and depart from all iniquity, and evil of every kind; for he was about to name the name, and put himself under the guidance of a power above all gods, a power so great as not to be resisted, and before Whom nothing could be hidden or concealed, and to Whom his every action together with the sercet motives of the heart from which it proceeded were open and manifest. But this power so great was nevertheless gracious, slow to anger, abundant in goodness and truth, long-suffering, and kind —yet would by no means clear the guilty or countenance iniquity or evil, but give it over to sure and certain destruction: That when he had once named this great name, it never could be recalled, but he must forever obey and keep the rules and laws of the mysteries every way devised for his good, and strive diligently to possess and practise all the seven virtues named in the foregoing attributes, that he might obtain a true token or password for the next degree, which would place him above all fear and admit him into joys inexpressible and unending.

After the candidate had been thus admonished a certain time was allowed him for reflection and preparation, and then on his application at the time appointed he was conducted into the secret

chamber of the probationers and there took upon him the dread and irrevocable vow, ever to be true and faithful to the rules and laws of the Mysteries. He then received the following portion of the parable of the Mysteries. Osiris and Isis jointly reigned in Egypt, and their reign produced progressive prosperity and happiness to themselves and the people they governed. He was then told that Osiris and Isis were two equal adult persons, of different sexes, and were endowed with a certain principle, which mutually united them in marriage, as Jehovah, or true and faithful to each other, and made their actions as those of one joint person, and this gave them progressive increase of domestic happiness, and that it likewise gave them power over others of inferior endowments, to rule them

to his works. After he was convinced he possess the required endowments Moses g a tablet of wax, and proceeded to lead him in a regular series of education.

In this manner Moses initiated the priesthood as probationers in the Mysterie formed them into classes, and taugh alphabetical writing, arithmetic, mathem tronomy, the knowledge of the solar sys calculation of eclipses, and all those lib and sciences which have been traced to their origin, and attributed to him under names or symbols, and by their revival gress constitute the intelligence of moder When they were once sown by him in th mind they might be obliterated and disa a time, amid the jarring confusion of nat empires, but they could not be lost, and again revived and progress.

But these priceless benefactions at t period would have opened upon mankin evils of Pandora's box, which they were lo wards represented to have done, had they communicated and cultivated as secrets, strict moral discipline required, together beneficent and humanizing influence, cau imparted upon those who cultivated latter of which have been continued do present day.

It is here necessary to observe that the portion of the above mentioned parable contains the key to the lost password of sovereign master in the secret and ancient mysteries which have been continued down to the present day; and although it has long been publicly known together with the whole parable, it has not been understood; nor can it ever be known and understood except by those endowed from heaven to understand and exercise the power it rightfully gives and sustains; and on this account the ancient and honorable mysteries already alluded to are still confined to one sex, and have received no progress beyond the triangle, the covernant of the gods, and the priest still takes precedence of the king as in the time of Moses, and the Mysteries of Isis are regard-

cert with each other; all of which has been sufficiently explained in the Introduction and foregoing pages of this work. Love, or an emanation of its principles from those Great Powers who control the destiny of our race and nation, is found in the following poetry, which is sublimity itself:

URISCHE.

Bring forth the blind people who have eyes,
And the deaf who have ears.
Let all the nations be gathered together, and let the people be assembled:
Who among them can declare this and show us former things?
Let them bring forth their witnesses that they may be justified:
Or let them hear and say it is truth.—*Isaiah*, xliii. 8, 9.

JOINT INVOCATION OF THE GRAND AUGUR, GRAND HASTA, ETC.

Most High, Most Holy, and All-Powerful Love,
Spare us in life
And keep us steadfast in you,
And support us under the outpourings of your spirit:
And whithersoever you lead, strengthen us to go;
And whatsoever you say write, strengthen us to write,
That it shall open the eyes of your children
That they shall see; their ears that they shall hear,
And their hearts that they shall understand,
And know you from whom they proceeded,
And love you, and love one another as commanded.

...to do evil, learn to do well.
Are your minds free, your hearts pure
And your hands and feet clean and innocen
Then be not fearful and unbelieving,
But learn and know that you are miraculous
Conceived, endowed, and sustained in life;
And there is a spirit within you,
And the inspiration of the Most High
Gives you understanding.
Those of you who are made ready,
Having on wedding garments,
Come and partake of the marriage feast.
Marriage is the beginning of life,
he beginning of the everlasting Gospel.
ie body of Christ, is equal union in love,
hich is the bread of life, and it is broken for y
ke, eat, and hunger no more. It is meat ind
er the blood, the waters of purity and kindn
wed from the wound in his side:
thou now f...

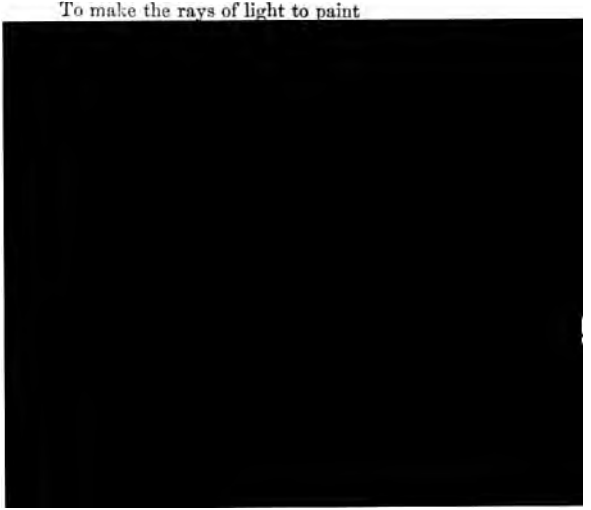
Love one another;
And you dwell in Christ and Christ in you:
For Christ is our Mother and Father,
And puts His laws in your hearts,
And in your mind he writes them:
The kingdom of Heaven is within you.

THE SYMBOL OF INITIATION.

RESPONSE.

There is a still small voice within us,
And in all nature and providence around us,
That strengthens the weak, supports the feeble,
Exalts the humble, and overthrows
The proud and oppressive, be they great or small.
It may appear all weakness, all feebleness,
And so small as scarcely to be perceived,
And in the poor, the afflicted and despised.
Yet it is from all greatness, strength and power;
And before it goeth the pestilence,
The whirlwind, the earthquake, and the fire;
And the heavens and the earth flee away,
And there is no place found for them.
And new heavens, and a new earth, a new world,
Glorious and delightful is created in their stead.
From this Great Power, above all name

That can be given or imagined by us;
Before whom eternity is a moment, and infinity a span,
Is all that Light, Knowledge, Beauty, Wisdom, Love,
Which with untiring diligence, guides and directs
The minute and countless atoms of matter,
In their ceaseless and rapid changes,
Through all the component parts of our bodies;
Nourishing and sustaining them in life,
Through all those of nature around us;
Giving us a succession of new enjoyments,
New beauties and delights,
New providence and edifications;
Endows us with powers and faculties
To master the elements and obstacles of nature,
And make the wilderness blossom as the rose,
The earth to yield its abundance;
To descend beneath the waves
And explore the mysteries of the mighty deep;
To make the rays of light to paint



From this Great Power, thus above our conceptions,
Descended from others infinite and greater,
Were created and established in equal and holy union,
Those great spirits, from whom are
The mother of our fathers, and the father of our mothers,
New spirits in mansions above us,
And through them descend unto us
The gifts good and precious we receive;
And they surround us with kindness and care,
In darkness and light, asleep and awake,
Numbering even the hairs of our head.
In them we live, move, and have a being.
In them our spirits are first conceived,
Quickened, and clothed in the flesh;
And born into life a natural body,
Nourished to maturity, ripened in age,
And born unto them a spiritual body.
Thus sown in weakness and raised in power;
And with kind affections they ever lead us,
In the ways of honor, truth, and justice,
Liberality, peace, and kindness,
And give us increase of enjoyment, by
Elevation in love, Amen and Amen.

THE PRAYER OF THE GRAND HASTA.

Most High, Most Holy, and All-Powerful Love, our Father and our Mother, in equal union; from whom we proceeded, and in whom we are sustained in life, and all the blessings we enjoy—give us increase of Your kind affections, and cheerful obedience and submission to Your

Increase our love to one another, that w
gether in mutual affection and kindness as
in honor and love unto You. Deliver us from
obedience to Your will, and subject to Your p
itself,—that Your children may be establishe
honor and love, with endless progress, and n
or destroy. Enlighten our minds; increase
our affections, that we may see more and
beauty and glory of Your presence in all n
us, and in Your Providence, by which we
and governed, until by Your command we l
earthly bodies, and receive a new birth to hi
ments in Your love—Amen and Amen.

THE BENEFACTION OF THE GRAND

Cast off all fear, and with pure and innocent bc
Follow the true light within you, and be guide
And unto

The incarnation and the resurrection; the love and the life;
The purified, perfected, anointed, sealed, and finished.
Crowned in glory and honor, and established in dominion.
The high priest, king and companion
Above all principalities and powers:
The sovereign lord and lady of the earth;
To whom the heavens are opened, and whose symbol is

A symbol never to be broken.
Love all-powerful, onward progressing in
Beauty, Wisdom, Light, and Knowledge;
Ever supported and increasing,
World without end—Amen and Amen.

Oulem Adonni, Jehovah, Eloi, Eloi, Jehovah Adonni Oulem,
Lama Sabachthani.
From Everlasting to Everlasting;
It is finished.

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